

*Tempora Mutantur.*

A

T R E A T I S E,

Theological, Moral, and Historical.

Representing (as in a Scene) the Vicissitudes of  
Humane things, with their Causes and Uses.

*Fitted for the establishing mans Soul unchangeable in  
the Faith, amidst the various Changes of the World.*

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By J. R. Master of Arts.

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Isa. 21. 11, 12.

*He calls to me out of Scir, Watchman, what of the  
night?*

*The Watchman said, The morning cometh and also  
the night.*

---

L O N D O N,

Printed for *Tho. Rooks* at the *Lamb and Ink-bottle* at  
the *West* end of *S. Paul's* near *S. Austin's* gate,

*Where also is made and sold the best Ink for Deeds and  
Records, 1664.*

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12 50



To the  
RIGHT WORSHIPFULL  
S<sup>r</sup> G. B. Knight.

SIR,

**I**N the wheeling motions  
of our late changes I have  
still observ'd you to be Ho-  
mo quadratus, one whose  
Basis hath been firmly ground-  
ed upon Religious principles; and amidst  
the manifold Alterations of the  
World's Scene (on which you have a-  
cted the suffering part) most con-  
stant unto the Truth; your Heaven-  
born Soul over-looking these subluna-

## THE EPISTLE.

*ymutations with an eye of Faith fixt upon Eternity.*

*Having therefore compos'd this Treatise, [ The birth of a Day ] brought forth by the midwifery of some weeks studies, I no sooner thought of seeking a Patron for it, then of choosing Your self; whose Experience ( I knew well ) could fully attest the Vicissitudes of all Humane things, and whose Judgement did clearly discern their severall Causes, as having already apply'd them home in their sacred Uses.*

*And the rather, S<sup>r</sup>, do I make bold here to inscribe Your name, that I may erect, if but a small Monument*

## THE EPISTLE.

ment of Thankfulnesse unto you  
for sundry Favours ; and let you see  
that I eye not Greatnesse so much as  
Goodnesse for the fittest Patron.  
The former of these having much  
of Vicissitude in it, being Aurâ fu-  
gacior, more fleeting then the Air ;  
but the later of duration, being Ære  
perennior, more durable then Brasse.  
And a greater testimony of this  
Goodnesse cannot be given, then  
your eminent and cheerfull suffer-  
ing, even the losse of All, your  
Constancy excepted in the Ortho-  
dox Faith, which hath taught you  
to look beyond the Instruments, unto  
God the principall Agent, in his so

## THE EPISTLE.

*various and changeable dealings with you, as to earthly things.*

*May these Lines then stand you in any stead, though to be only ( as Aaron and Hur were to Moses ) some stay and support to your weak hands and feeble knees, it is enough.*

Exod.  
17. 12.

*For God who is rich in mercy to those that call upon him, hath a Sufficit for You and Yours, and will at length make up all your losses (if you faint not under them ) out of his own choicest treasure of happinesse , which no son of violence shall be able to force from You ; since you have suffer'd as a Christian with undaunted*

## THE EPISTLE.

*ted Fortitude and Patience, knowing in your self that you have in heaven a better and an enduring Substance.*

*And now, Sir, I commend your*  
**V***Worthy self with your Ver-*  
*tuous* | **L***ady, and your hopefull*  
*( as well as numerous )* branches,  
*unto God and the word of his*  
*Grace : nothing doubting but that*  
*He, who by the hand of his providence*  
*bath the turning about of this*  
*great Globe of the World, will al-*  
*so εὐχαρίσας, in his good time, turn all*  
*to his Churches good : and as he is*  
*able every day to build you up more*  
*and more in your Holy Faith ; so*  
*like-*

Act.  
20. 32.

THE EPISTLE.

*likewise he will do it, and give You  
an abiding inheritance among them  
that are sanctified. Which is the  
prayer of him who esteems it an  
Honour to be,*

Sir,

Your faithfully  
devoted servant,

*John Robinson.*



PROV. 27. ver. 1. and last branch of it.  
*For thou know'st not what a Day may bring forth.*

The whole Verse runs thus ;  
*Boast not of to Morrow ; for thou know'st not  
 what a Day may bring forth.*

**T**His verse is one of Solomons Proverbs  
 spoken of 1 Reg. 4. 32. where we  
 read that Solomon spake three thou-  
 sand Proverbs, and his Songs were a  
 thousand and five.

Now a Proverb is a speech of an Absolute and  
 Independent nature. For which cause I shall not  
 look back upon it as any ways Relative, but as  
 standing by it self upon its own account.

And in this Proverb two generall things are  
 considerable.

1. A Prohibition, *Boast not of to morrow.*

2. A Reason of it, *For thou knowest not, &c.*

And in the Reason there are three Particulars  
 observable.

1. The Birth : And this is implied in the rela-  
 tive *Quid*, which hath alwayes an *Aliquid* it  
 relates unto, viz. some good or evil to be de-  
 liver'd of.

2. The Parent that brings it forth : And this  
 is *A Day*, or every particular  
 day. For as Truth is the daugh-  
 ter of Time; so also is Falshood.  
 It is Time that brings forth

*Veritas temporis  
 filia, Aul. Gell.  
 Noct. Attic. lib.  
 12. cap. 12.*

Births



*The Birth of a Day, or,*

Births that are diversly shapen, both good and evill, strait and crooked, beautifull and deformed, perfectly membred and monstrous. Our *Gazetts* and *Diurnals* can satisfie us thus far.

Deut.  
28, 28.

Job. 8. 9.

3. The Persons that do ignorantly gaze after the Birth : And they are every man, *Tu homo*. And if it be ask'd then Who doth know it ; it is answered, Only *tu Domine*. For *secret things belong to the Lord*, sayes *Moses* : And future things are those secrets that God hath kept lock'd up from us in his own Bosome ; He only knowing them *a parte ante*, we but *a parte post*. For as *Bildad* says, so may we, *Hesterni sumus*, That we are but Yesterdayes off-spring and know nothing, no, not so much as the issue of one Day, what it will produce. *Thou Know'st not what a Day may bring forth*.

And here I shall begin with the last of the three, viz. The persons that do ignorantly gaze after the Birth ; And they are Every man ; *Tu homo*. And the rather because it is first in the Text, and comprehensive of the rest. The substance whereof I shall hold out unto you in two Propositions.

1. That no man can tell the Future Event of things, no not for a day : and this comes to passe from the great vicissitude and unconstancy of all world y things. Or else, if I may but take in this Reason into the Proposition, then I shall run it thus ;

That there is such a Vicissitude and Inconstancy in all Sublunary things, as that a man can have no assurance of them, no not for a day. We know not what a Day may bring forth.

For



For in the great House of the World there be three Roomes; whereof the upper and lower have no change, nor shadow of change, the one being full of eternall Glory, the other of Torment; only this middle-moſt is fill'd with nothing but Inſtability.

2. That it is God alone knows all future things. For this word *Thou* is here put *ſignanter*, with an *Emphaſis* upon it: *Thou know'ſt not*. As if he had ſaid, Though the Knowledge of all Contingencies be hid from Man, yet are they known to God as if they were preſent. For which cauſe God hath his Name from the preſent, *I am that I am*; there being with him neither <sup>Exod.</sup> time paſt, nor time to come, but all being preſent. <sup>3. 14.</sup>

Fiſt then for the former of the two.

Now for the orderly handling of this, that I may give ſome ſtays and reſts to your memories, I ſhall lay before you theſe five things.

1. What this Viciffitude is.
2. That there is ſuch a Viciffitude.
3. The Efficient Cauſes of it.
4. The Ends or Final Cauſes of it.
5. The Uſes of it.

The fiſt thing then is, *Quid ſit*.

Where know that by Viciffitude here I do not underſtand ſuch a mutation as is the utter annihilation of the Creatures Eſſence and Being; becauſe God having made all things, doth not utterly deſtroy any thing that he hath made, according to that of S. Paul 1 Cor. 7. 31. *The faſhion of the world paſſes away, (ſigura mundi, non natura, as Aretius gloſſes it; )* But ſuch a one as doth

*Aretius in locum,*

only

only alter it in its present estate and condition ; this particular estate and condition of a thing being the proper object of Vicissitude. Neither is it again every mutation of a things particular estate and condition that is the proper object of Vicissitude, but only such a mutation as is reciprocal: *i.e.* such a change, as hath like the Sea its *Fluxus* and *Refluxus*, its Ebbings and Flowings from one estate to another. And this too we do not understand in a Morall, but in a Naturall way. For there may be a Morall change from good to evil, and back again from evil to good, which yet we cannot call by the name of Vicissitude. But the Vicissitude here spoken of is only in Naturall and Worldly things, which have such a circular motion here, and are so unconstant in it, as that there can be no Insurance made of them in this great Exchange of the World, because we know not concerning them what a day may bring forth. And so much for the first thing.

2 The second is the Demonstration of this Truth, That there is such a Vicissitude.

And this I shall do, First, by expresse places of Scripture. Secondly, by some Instances of it.

First, by some expresse places of Scripture. And herethe Preacher hath a good saying, *Ecclesiastes 7. 14. In the day of Prosperity be joyfull, but in the day of Adversity consider.* And the thing we are to consider of is, *That God hath set the one over against the other.* His meaning is, That God hath ordered things here with a great deal of change and variety ; As that he hath set Prosperity over against Adversity, and again, Adversity over against Prosperity, even as Light and

and Darknesse, to succeed each other by a constant intercourse: *To the end*, says he, *That man should find nothing after him*: i. e. that so by this interchangeable dealing of God, no man should be able to find out infallibly what his after estate shall be in this world, whether happy or else miserable. Again consult that of S. Paul

1 Cor. 7. 31. where the world and all things in it are compared to a Scene in a Comedy, which being changed on the suddain, some new matter is presently presented to the eyes of the Spectatours. And S. James

again to the same purpose *cap. 4. vers. 13. & 14. Go to, &c.* The speech is Ironically, as deriding those who think all things here below to be of a standing nature: when as the wheel of all sublunary things is so turning, that a man cannot tell what turn shall be on the morrow. That as the Scripture sayes of \**Shebna*, That God should turn and toss him like a Ball: so are all outward things turn'd and toss'd up and down by the Racket of Gods Power, and Providence, even as a man rackets a ball to & fro from one place to another.

Secondly, I shall demonstrate this by severall instances. And here methinks I could wish with S. Jerom, that I were now in the top of such a Watch-tower, that I might discover unto you the ruines and alterations of all things

*Videar hic alluisse ad Scenas, in quibus aulaa momento complicata novam reddunt faciem.*

Calvin. in locum.

Nemo est Qui Deum credat sibi tam faventem, Crastinum ut possit sibi polliceri. Sen. Thy. est. trag. 3.

*Huic affine est illud Plautinum, Enimvero, dii nos quasi pilas, homines habet. Plaut. in Capt. Scen. 1.*

\* Isa. 22. 18.

*O si possemus in talem ascendere speculam, ut totius Orbis ostenderem ruinas. Hieron. l. 2. ad Heliod.*

in

in the world; from the beginning of the Création to this day; and present this lively to your eyes, which I am fain to do now only to your minds and understandings; that so I might be able to say with the prophet *David*, *Psal. 46. 8. Come and behold the works of the Lord, what desolations, so what changes and alterations, he hath wrought in the world!* For *one generation*, says the Preacher, *is passing away, and another comes*: neither is there any thing here so fix'd, that it can say of it self as the false Prophets did, *Erit sicut hodie, sic & cras*, *To morrow shall be with me as this day*; Since no man knows what a day may bring forth. Now this I shall hold out unto you in a threefold respect, that ye may be the more affected with it.

*Ecclesiast.*  
*1. 4.*

*Isa. 56. last.*  
*Sic vulg.*  
*Latin.*

First, in relation to Politick Estates and Governments.

Secondly, to continued Families, or Races of men that are lineally successive for Name and Greatness.

Thirdly, to particular Persons.

In all which if I be more historicall then otherwise I would, it must be imputed to the present Subject, which is of that nature, and requires it of me.

First then I shall consider it in relation to Politick Estates and Governments: whether we consider them either as drawn out in length in Monarchies; or else as drawn up short in Cities, which are nothing else but Empires epitomized, or Republicks bound up in a lesser volume.

*Lib. 4. de*  
*rep. c. 1.*

First then I shall demonstrate this unto you in Monarchies, which *Bodine* tells us are more durable

durable then Popular States, because lesse subject to be divided, ( Unity being the great Preserver of all things : )

and yet have these had, as the Moon, not only their increase and full light, but also their wain and changes, and this sometimes in a moment. That as in Musick you shall hear sometimes a

string tun'd up to its *ultimum potentia*, as high as it will bear, and presently depressed again to the lowest Key, and another elevated, yet both of them breathing but light aires and of short continuance: So may you see a Monarchy now wound up to the highest pitch of Happiness, and by and by let down again into the lowest depths of misery. This is the Lords doing, and it is marvellous in our eyes.

And here I shall begin with those Empires and Monarchies that were most famous among the rest.

For how soon was the *Assyrian* or *Babylonian* Monarchy swallow'd up by the *Persian*, the *Persian* by the *Greek* or *Macedonian* Empire, and the *Greek* by the *Roman*? which the Prophet *Daniel* presents unto us by the Gold, Silver, Brasse and Iron whereof *Nebuchadnezzars* Image consisted, *Dan. 2. 32.* The dissolution of one, as in naturall things, so here, being still the generation of another; and again the erection of the later being the destruction of the former.

And

*Dies, hora, momentum evertendis dominationibus sufficit, quæ adamantinis credebantur radicibus esse fundata.* Sir Walt. Rawl. preface out of *Cassaub.*

*Regnorum initia, incrementum & occasus à Deo pendent.* Phil. de *Commines* lib. 7.

I. Flor. in a-  
ditu ad hist.

*Imperiorum  
nunc floret for-  
tuna, nunc se-  
nescit, nunc in-  
terit, Patere.  
hist. lib. 2.*

And as for the *Romane* Monarchy, their own Historian can tell us of that, how it had both its Infancy, Youth, Manhood, and Oldage as it were by turnes. As its Infancy under Kings, its Youth under Consuls, its Manhood from the first *Punick* warre unto the time of *Augustus Caesar*, and from that time its Old age under the succeeding Emperours; untill at length that solid Body was torn asunder by the struglings of her own Children, into the Eastern and Western Empires, whereof the former was soon eaten out by the *Turks* and *Saracens*, and the later also fell away much after a little revolution of time, by the falling off of divers Nations from her, each of which after they had pluck'd off their own feathers from the *Roman* Eagle, left her almost naked; As the *Franks* and *Burgundians* in *France*, the *Goths* in *Spain*, the *Normans* and *Lombards* in *Italy*, together with the *English* and *Scots* in *Britain*: untill at the last cast the *Roman* Monarchy began a little to recall her self into *Germany*, where she hath held up since little more then the bare name of the Empire. So that Vicissitude you see is the great Empreffe of the world, unto whose unstay'd dominion all earthly Powers and Principalities must be subject, even those that are of the first Magnitude, much more others that move in a lower Orbe.

And of these I shall single out only three, which I conceive most eminent, to be instanced in for this point.

The first is *Judea*, whose government was  
Mo-

Monarchically settled by God himself; yet how oft did she change her Lords and Masters, yielding her self as it were successively first to the *Babylonian*, and after that to the *Roman*, *Persian*, *Saracen*, *Christian*, *Egyptian*, and now to the *Turkish* power? That as the \*Poet spake of \*Ovid; *Troy, fuit Ilium*; so may we of *Jerusalem*, her *Metropolis*, fuit *Hierosolyma*, that *Jerusalem* was, She was great among the Nations, or *Lam. 1. 10* *Domina Gentium*, the Lady of the Nations, as the *Vulgar Latin* reads it. But now, *Non sic ut olim*, It hath not been with her for these many generations past as in former days, ( to use *Job's* words in his twenty ninth chapter, second and third verses ) when God preserv'd her, when his *Candle shined upon her head*, and when by that light she walk'd through darknesse; but *Servants* *Lam. 5. 8.* have ruled over her, and there was none to deliver her out of their hands. Which is a good lecture of Mutability to other Kingdomes and their Mother-cities. For *Jerusalem* was once a holy and happy city, and had been happy still, had she but continued holy; but that failing, *How* *Lam. 4. 1.* *is her Gold become dimme*, how is her fine Gold chang'd into *Drosse*! as she complains her self.

The second Example I produce here is *Naples*, which we may well call the Ball of Providence: And indeed so it was, being bandyed from one Lord to another ten severall times, before it came to lie ( as now it doth ) at the foot of *Spain*. For being a country at first diversly peopled, it was upon the di-

As *Pertinax* the Emperour was call'd *Pila Fortuna*; *Nam quod Ethnici Fortunam, nos Christiani providentiam appellamus.* *Aurel. Vict. Epitom.*



*The Birth of a Day, or,*

vision allotted to the Eastern Emperours, but from them forc'd by the *Almains*, and so to the *Greeks* and *Saracens*, and then successively hurried about to the *Normans*, *Germans*, *French*, *Hungarians*, *Arragonoys*, and from them to the *French* again; till in the end the *Spaniard* seized upon it: and whether it will continue long with him or no, is very uncertain; especially if we

remember how of late years a poor Fisherman, (*Massinello* by name) snatch'd up the reins of Government from him & (had

not God otherwise determined of that Kingdom by infatuating that Mushrome King) for ought we know, he might have runne quite away with them, so slippery are all earthly Kingdomes!

3. But not to look out any longer to other nations of *Christendome*, (methinks) we may instance this best by reflecting upon our selves. For you all know (I suppose) how the *Romans*, *Saxons*, *Danes* and *Normans* had each of them their severall and alternate dayes of Lordship over this Nation; but yet because they did not know in those their days the things that belong'd unto their Peace, how do we see the shadows of the night stretched out upon them, their Suns set with us, and their days shut in!

The longest day we read of was that in *Josuah's* time, wherein though the Sun stood still in *Gibeon* for the space of a whole day, yet set it did at last.

See our *Engl. Chronicle*.

The day of the *Romans* was long upon our Horizon, for the Sun of their prosperity shone here



here for the space of four hundred years and more; Yet did it then go down as to us in this Nation, and Darknesse here now doth lie upon it.

Again, the day of the Saxons continued five hundred years and upwards;\* That of the Danes two hundred fifty five years or thereabouts.

\* So long they tyrannized here, but reign'd only twenty six under Canute, Harold and Hardie Canute.

And how long the day of the Normans hath lasted every petty Almanack can tell us. I, and if none of those Suns come to rise again within our Hemisphere ( when the sins of this Nation are ripe, and call for Gods sickle to cut them down ) its beside his ordinary rule, which usually runs out all humane things by a changeable circumference; for so Solomon tells us in his book of Ecclesiastes, *That the Sun rises, and the Sun goes down, & hasteth to the place where he arose.* Chap. 1. vers. 5.

Neither is this all, that the Powers and Principalities on earth are upon a daily turn, but as the *Primum Mobile* ( you know ) carries about the other Spheres; so do these carry about many other changes and alterations with them: As that of Religion, Laws, Liberties, Sciences, Customs and such like. Nay, even the Houses of God, which before to violate was held a crime inexpressible, yet are they now upon such removes broken down without scruple; and the very Urns of the Dead, which have been alwayes look'd upon as sacred Cabinets to preserve the bodies of Gods Saints in

The heathen therefore did superscribe their Urns thus, *Dis manibus Sacrum*: And the Christians set *Deo Opt. Max. Sacrum* upon their Tombs and Gravestones.

for Eternity, yet are they now broken up, and their Ashes thrown about (such is the unsettledness of all things here below) even as the vilest Dust upon the face of the earth.

Beloved, it hath been ever thus upon the conversion of such great bodies, and it is so still: For never was there any conversion in this Land like to that our eyes have seen of late; That if any one should have slept but some few years last past (as the Ancients said of *Epimenides*) and should have awaked again in these times; how would he wonder at those strange *Metamorphoses* that are now among us, there being *Nova rerum facies*, A new face of things both in Church and State! Inſomuch (as Mr *Harding* ſpoke ſometimes of *Rome*, That he did *querere Romam in Roma*, That he did ſeek *Rome in Rome*, and could not find it, )

*Res Deus no-  
stras ceteri cita-  
tas turbine ver-  
ſavit. Sen. in  
Thyeſt.*

*Quinquaginta  
annos dormiſſe  
ſingitur.*

I heard Mr *Harding* ſay He ſought for *Rome* in *Rome* and could not find her. ſue in his *Apology*, 2. part, diviſ. 21.

ſo may we ſay now, That we may *querere Angliam in Anglia*, That we may now ſeek for old *England* in our new *England*, and yet go without it, it is ſo much chang'd from what it was before.

And as we have ſeen much of this already, ſo who knows but we may come to ſee a great deal more hereafter? Since we know not what a Day may bring forth.

Secondly, Neither is this true only in Empires and Monarchies, but alſo in Cities and their popular

popular Governments. *Etiam summis negatum est urbibus stare diu*, says the Moralist. And to this purpose tends that of the Authour to the Hebrews, Heb. 13. 14. *We have here no abiding city, but we look for one to come, whose foundation is in the heavens.* Cain therefore says Saint Augustine, built a city, but Abel none. *Civitas enim Sanctorum superna.* Lib. 15. de Civit. Dei cap. 1. Seneca.

There is then no City on earth, nor any kind of Government in it that ever stood up long in one posture, none that ever was, or shall be abiding. *Pass ye up to Calneh and see*, saies the Prophet, *Amos 6. 2.* and from hence go to Hemath the Great, and so to Gath of the Philistins. So passe ye up to Athens, the eye of Greece for Knowledge and humane Literature, and see, and from thence go to Rome, the head of the Western Empire, and so come to Florence, the beauty of Italy; (for I forbear to name more, Examples in this kinde being almost infinite) in all which you may read this truth at large.

And first for Athens: How many changes of Governours and Governments did she endure? putting her self off from hereditary Kings to Archons, or Aristocraticall Lords, who govern'd first for terme of life, then decennially, and after these to Democraticall Rulers.

Next for Rome; how oft hath that city been alter'd by Gauls, Hunnes, Goths and Vandals?

Yea how oft hath the Government of

By Brennus King of the Gauls Anno Mundi 3562; By Alaricus King of the Goths An. Christ. 410. By Genserius King of the Vandals 447. &c. and by the Duke of Burbon An. 1527. vide plura in Bucholcer. chronol.

it been pass'd away from one hand to another.

It is mystically represented to us *Rev.* 17. 3. by the Beast of seven heads, which is there interpreted by the seven Hills it is built upon, to be *Rome*: And according to the number of those Hills, to so many masters did it submit it self, who

*Ideo dicta est Roma urbs Septicollis,*  
*Godwin Antiq. lib.*  
*1. cap. 1.*

*Vide Tacit. ad*  
*initium hist.*

*Dowab. de An-*  
*tich. lib. 1. c. 4.*

had their severall turnes of supreme power and regiment over her; as *Kings, Consuls, Dictators, Decemviri, Tribunes, Emperours* and *Popes*: under the last of which I do not find that it was ever besieged by any that took it not; such strange ebbings

hath that Sea had experience of!

Last of all for *Florence*. It is strange to tell what various whirlings about that hath had in point of supreme rule and power. For at first the Nobility ruled it in an Aristocraticall way. But a little after some Grandees among the people wrested it to themselves: who being tired out with continuall quarrellings one with another, (for the people were divided into three ranks) the middle sort of them took upon them the management of the State. And these also falling quickly together by the eares, the third and lowest sort became masters of it. Which holding not long by reason of their mutuall dis-

*Vide Machiavels*  
*Hist. of Florence.*

cords, they yield themselves and the government of their City unto *Charles of France*, brother to *Lewis the ninth*; who

who within a short time being invited to the Kingdome of *Naples*, and leaving only Deputies at *Florence*, the *Florentines* return to their Popular Government, and renew their civill warres among themselves. For redresse whereof they send for the Duke of *Athens*, and give up all to him. But shortly they supposing themselves to be brought in bondage, and to be despoiled of their liberty by the fear of his guard, banish him the City, and within lesse then one years space shake off his government over them. After which they come to an Aristocracie again, devising new Names and Officers for their Magistrates, and changing and rechanging them so oft, that sometimes their State was no better order'd then if it had been committed to mad men or children without discretion, the city scarce twenty yeares together keeping the same forme of State: but as sick men in fevers ( says \* *Bodinus* ) desire to be removed now hither, and by and by thither, or from one bed to another, as if the disease were in the places where they lay, and not in the intralls of their own bodies; so were the *Florentines* still turning their State, till they turnd it into the hands of the *Medices*, who now hold it. A thing almost incredible ( says he ) did not their own Recorder leave it recorded to posterity.

\* Lib. 4. de  
Rep. cap. 1.

*Quid refert quod alibi fuerit ager, cum non alius, locumve mutarit, cum non exuat agritudinem? Liplius de Const. Quocunque agrum transferis, secum morbum transferes. Sen. Epist. 17.*

But in the second place let us descend to Families or Races of men that are lineally

*The Birth of a Day, or,*

neally successive for Name and Greatnesse.

And here let me ask, where are those Illustrious Families cried up so much in former times, and famous in their generations ?

*Eight Maccabean Princes and Kings swayed the sceptre of Jewry one after another : So also did eleven Ptolemies in Ægypt, till the Romans made themselves heires to it.*

As the Courageous Family of the Maccabees in Jewry, and of the Ptolemies in Ægypt.

*The Zelzuccian Line or Family gave way to the Ogozian or Ottoman Family that now reigns : So did the Palæologi after seven succession.*

Again, where is the Zelzuccian Family in the lesse Asia, and the

Imperiall Family of the Palæologi in Greece ?

*There were 21 Kings of this line in France one after another descended from Meroveus ; These yielded to Pipin the first of the second race, whose line ended in Ludovicus the fifth, and then came in the Capets, the present King being the thirtieth from Hugh Capet, and of the French blood.*

That of the Merovignians in France ?

*The Name and Glory of the Plantagenets was swallow'd up of the Tudors in Henry the seventh, who married Elizabeth the Heir of the Yorkish House. Heil. Geogr.*

Of the Plantagenets in England, with many more of this rank I might name, did not the narrow com-

passe of so small a Treatise bound me ?

Tell me, is not the Name and Greatnesse of these Families long since expired, the Roots and Branches

Branches of them quite remov'd, and others planted in their roomes? Examples of this sort are innumerable, as *Elihu* saies in *Job*: *He breaks in pieces mighty men without number*; <sup>Job 34. 24.</sup> (so mighty Families without number) and sets up others in their stead.

And as for such Families as are of a lower forme, we need not go farre, since our own knowledge here will lead us to continuall changes and alterations,

For thou hast seen it may be many Families heretofore in this Nation, brim full of earthly happinesse, and running over; and now upon thy second view of them behold there is no such thing, but they are much alter'd, and running very low in the world, if not clean run out.

So that prosperity (you see) was never yet so entail'd upon any Family, and the Heirs thereof, but within a little time some one or other hath cut it off.

But last of all, if we look upon particular persons, this will appear most evident; but especially if we consider them three wayes. In respect of their Bodies, Minds, and Estates.

*Gregory Nazianzen* hath an excellent saying of the two former joyntly consider'd, which is this;

*In his Oration de Spiritu Sancto.*

Ἡμῶς τε ὃ δ' ἐσώζεται μόνον, ἀλλὰ καὶ ἀντίθετοι, καὶ ἀλλήλοις, καὶ ἡμῖν αὐτοῖς οὐδέ ἐπὶ μιᾷς ἡμέρας οἱ αὐτοὶ καθάρως μένοντες, ἀλλὰ καὶ σώμασι, καὶ ψυχαῖς αἰετ' ἑκόντες τε καὶ μετεπίπτοντες. i. e.

We are not mixt creatures only, but also contrary both to others and our selves: not continuing truly the same no not so much as one day; but both in regard of our bodies and minds per-



perpetually flowing and perpetually changing.

And we can instance this in all the stages of our life, wherein by the ordinary course of nature, we are first weak, and then strong, and after weak again. As in our Childhood we are then weak both in Body and Mind; in our Youth, strong in Body and weak in Mind; and in our Manhood strong in both; but in our Old age strong in Mind and weak in Body; and in our Decrepit, weak again in both, as we were in our Childhood at the first.

Seneca bis  
pueri.

But to leave this generall consideration of them, and to look upon them now more distinctly and severally by themselves. And first for the change of particular Persons in regard of their Bodies.

In his E.  
Pist.

And here it is true of them what *Seneca* affirms, viz. That *no man is the same to day, he was yesterday*: *Ego ipse* (says he) *dum hac loquor mutari, mutatus sum*. Our Bodies (says he) are like a River, which keeps nothing but the bare name that was first given it; for as touching the present individuall matter which is the watry substance of it, this is alwayes transient, and other comes into its room: And so it is with the Body of man, which is alwayes receiving in new air and life, and venting the former. Which makes *David* profess of himself, that he was tosse'd up and down like the locust; and *Job* compare man for his bodily substance to a Flower that never continues in one stay, *Job* 14. 2. For now we are strong, and by and by weak; now beautifull, and presently deformed. A little Fit of the Feaver, Small Pox, or the like, alters us so, as if we were not



not the same men we were before; in so much that we hear some speaking thus unto us, ---- *Hec* Ovid. *quantum mutatus ab illo!* Alas, how hath this fit alter'd you from what you were in your health! for how are your lips grown pallid, your cheeks discolour'd, your eyes sunk into their holes, and your face quite disfigur'd! And others there be of our acquaintance that like *Jobs* three friends do lift up their eyes afarre off, *Job 2. 12.* and know us not; so much are we chang'd in respect of our Bodies!

But secondly, Let us consider it also in respect of mens minds.

And here (to say nothing of a morall change, which is obvious every where) as on the one side we find nothing more notable

*Rebus cunctis inest quidam velut Orbis, ut quemadmodum temporū vices, ita & Morum vertantur: Tacit. Annal. lib. 3.*

*Quinquennio Neronis,*

then the first five years of *Nero's* Reigne, and more excellent then his Youth; Yet afterwards having well tasted the sweet morsell of Sovereignty, he became (says one) the most detestable Tyrant that ever was:

*Bodin. de rep. lib. 4. cap. 1.*

And so also of *Herod* the Great *Philo* says, that he reign'd six years as a good and just Prince, presenting the *Protasis* of his Reigne with a large Fringe of Goodnesse about it; (as *Joaz*, *Amazias*, and *Ozias* did) but as for the *Catastrophe* of it, that was very sad and fearfull. So on the other side, we find *Manasseh* and *Paul* soaking the forepart of their lives in blood, being no better at first then

*Nero*

*The Birth of a Day, or,*

*Lutum sanguine  
commixtum. Si-  
eton. in vita.*

*Nero* was at the last, even a piece of clay temper'd with blood ; yet was their end like the end of *Dauids* good man, *The end of that man is peace.* Psal. 37. 37.

But to wave these, ( whereof much might be said, did it not quite lye out of my road I am now in.) and to insift only upon the changeablenesse that doth naturally adhere to the Mind of man.

Now tell me, if any thing in the world may be said to be more moveable then the Mind of man.

It is a spirituall substance, and so is alwayes moving ( though insensibly ) from one thing unto another, never resting, untill at last like *Noah's* dove it be taken into the Heavenly Ark. S. *Chrysostome* therefore compares it to a Bird which flies in a moment of time over mountains and hills, over seas

and rocks, without any hindrance : for now it is upon the lowest Shrub, and presently upon the highest branch of the tallest Cedar ; now upon heavenly, and within the twinkling of an eye upon earthly things ; now at *Dan*, and in a trice at *Beer sheba* ; now at one part of the earth, and then at another ; for sometimes it is foring after *Principalities and Powers, and spirituall Wickednesses in high places*, as the Apostle speaks, then after Riches, and by and by after Pleasures ; now rejoycing, and then sorrowing ; now quieted, and immediately troubled, and as soon pacified again ; now hoping,

*Talis est mens cum  
pennas acceperit.  
Homil. 22. ad  
Hebræos.*

Eph. 6. 12.

ping, and straightway fearing those hopes; now loving, and then hating what it loved before: *Sic omnia mutabilitati subjacent* (saies Saint *Augustine*.) Thus do all things lie down

uuder mutability! And it amazed Saint *Bernard*

much to consider how in the same moment of time his mind was not only diversly, but likewise contrarily affected,

and as it were pull'd a pieces betwixt love and hatred, joy and sorrow, fear and hope, having as many varieties of affections within him, as there were diversities of things in the world for them to light upon.

So that you see how the severall Passions of our Minds do in a breath, and with the turning of a hand steere divers wayes, first looking one way and then another, according as they are wheeled about with the motions of outward Contingencies.

But in the last place we shall adde unto the former the great changes that particular men are subject to in regard of

their outward Estates and Fortunes. For the condition of Mortals (saies a heathen man) hath its turnes and returns, both of Prosperity and Adversity.

That as in a military skirmish there be some come up to discharge, while others fall off: so is it in the World's *Militia*.

*Illud supra modum suspendum, quod sub eodem momento contrariis affectibus distrabor; Bern. de inter. dom. c. 64. ubi plura.*

In his second folio  
lequay.

*Habet suas vices conditio mortalium, ut adversa ex secundis, ex adversis item secunda nascantur, Plin. jun. in his Panegy. to Trajan.*

Ecclesiast.  
cap. 4. ver.  
14.

One there is that is rais'd out of the Dust to sit among Princes: whereas there is another that is flung down from the pinnacle of worldly joy and prosperity, and stated, as *Job* was, upon the Dunghill. And this doth the Preacher tell us among the rest of those changes that fell under his obleruation, *That one comes out of Prison to reign*, (as *Queen Elizabeth* did out of the Tower to the Throne-) *whereas also there is he that*

Εἰκὼν Βασιλι-  
κῆ pag. 110.

*is born in his Kingdome and becomes very poor*; (as our *Henry* the third was, while he lived sometimes on the Churches Alms.)

Sr Walt. Rawl. in  
Pref. to his hist.  
of the world.

God hath appointed us (saith one well) all our parts to play, and hath not in their distribution been either spare-handed to the meanest, nor yet

partiall to the greatest.

He gave *Cains Marius* at first the part of a Carpenters sonne, but afterwards the part of one that was seven times Consul. So also *Agathocles* the part of a Potters son at the first, but afterwards of the King of *Sicily*.

So also on the other side *Darius* playd the part one while of the greatest Emperour, and another time of the most miserable Beggar, begging but a little water to quench the drought of Death. And *Bajazet* playd the Grand Signior in the morning, but in the evening stood for *Tamerlains* footstool.

And *Jane Shore*, *Edward* the fourths Minion, acts now as Mistresse of a stately Pallace, and a little after dies in a ditch for want of a house; and (as he said of *Icarus*) so may we of her,

Ovid.  
Epist.

her, that ----- *Nomina fecit aquis*, she gave name to the place where she died, it being call'd from her *Shore-ditch* to this day.

But I forbear, since there is enough recorded for our use in the sacred Scriptures to this purpose; where we find an example of the one in *David*, <sup>Psal. 78.</sup> who sayes that God took him from following <sup>71.</sup> the *Ewes with young*, and set him upon the Throne; there to feed (as he says) *Jacob his people, and Israel his inheritance*. And to go lower yet, not only from the sheepfold, so he says *Psal. 113. 7. and 8 verses; God takes the poor out of the Dust, and the needy out of the Dunghill: That he may set him among Princes, even with the Princes of his people.* Now more vile and contemptible then the Dust wetread upon, which the least breath of wind commands any way, or then the worst of dust which is that of the Dunghill, we cannot be; yet these are they (says the *Psalmist*) whom he sets among Princes, even with the Princes of his people.

*Sturquilinis abjectior.* Erasm.  
Adag. pag. 110.

An example of the other we have in *Antiochus*, 2 Mac. 9. 9. who was so fill'd with Pride through the ranknesse of his Prosperity, that he thought he might

*Luxuriant animi rebus plerumque secundis,* Ovid. lib. 2. de Art. Amandi.

command the Sea, (so proud was he, sayes the Text, beyond the condition of man) and further, that he could weigh the Mountains in a ballance, and reach up to the starres of heaven: Yet by and by is his combe cut, all his

his Glory worm-eaten, and none able to endure him for the filthiness of his smell.

Add to this the example of *Balthazar*, Dan. 5. 5. who was now carousing in the consecrated Vessels that *Nebuchadnezzar* his Grandfather had plundred the Temple of and House of God at *Jerusalem*, as you may see 2 *Kings* chap. last. But in the same hour (saies the Text) came out the hand-writing of the wall against him, and then was the Kings countenance chang'd, his thoughts troubled, the joints of his loynes loos'd, and his Kingdome given away to the *Medes* and *Persians*.

Thus are we for outward things like so many Counters, which stand one while for a pound, and another for a penny.

That as we see commonly in High-ways, where one man hath set his foot, another presently follows him and treads it out again; so is it usually, That if one man

*Nunc ager Umbreni  
sub nomine, nuper O-  
felli*

*Dictus, sed nulli pro-  
prius... Horat. firm.  
lib. 2. Satyr. 2.*

beat out an Honour or Estate to himself, another comes after and treads out that impression, and whose it shall be next there is no man knows. Nay *Lucan*,  
*Ipse a vices natura subit-----*

Even the whole course of nature runs about in a circular motion; Our Bodies, Minds, and outward felicities, whatsoever we are, or whatsoever we have, are all subject to change in such wise, that we can have no assurance of them, no not for a day. We know not what a Day may bring forth.

And so much for the demonstration of this truth,

truth, viz. That there is such a Vicissitude.

The next thing is the Efficient Causes of it.  
For we never know  
any thing throughly,  
(says the Philosopher)  
untill we know the Causes of it.

*Scire est per causam  
scire, Arist. phys. 2.  
cap. 3.*

Now in speaking to this, I shall proceed  
first, negatively; secondly, affirmatively.

First, Negatively, in shewing what have  
been thought to be the causes of all Changes  
and Alterations, yet are not so indeed. And  
here the *Epicures* and  
vulgar Heathen have  
thought *Fortune* to be  
the cause of them; And  
they define it thus, to  
be *An Event of things without Reason*.

*Sors omnia versat;  
Virgil. Bucolic. Eg-  
log. 9.*

But how unreason-  
able it is to say that an  
Event of things without  
a Cause, should be the  
Cause of all Events,  
judge ye.

*Si eventum nulla causa-  
rum connexionem productum,  
casum esse definias, nihil  
omnino casum esse confirmo.  
Boët. de consol. philos.  
l. 5. prof. 1.*

For it was only the ignorance of the true  
Causes that made the name of *Fortune*;  
there being nothing fortuitous in it self, but on-  
ly to us and our ignorance; since the power and  
providence of God hath the ordering and dis-  
posing of all things here below. And this did  
the wiser sort among them confesse, as the Sa-  
tyrist tells us.

*Nullum numen abest si sit prudentia, sed to  
Nos facimus Fortuna Deam-----*

C

Others

Juvenal.  
Satyr. 10.



*Regitur satis mortale genus, nec sibi quisquam spondere potest firmum ac stabile. Sen. trag. Oæv. Non illa Deo venisse licet quæ nexa suis currunt causis. Sen. in OEdip. Fatum Stoicum definit Senec. Necessitatem rerum omnium Deum ipsum & actiones omnes huic fato subjicientem. vid. Lips. lib. 1. de Const. cap. 17. 18.*

Others again, as the *Stoicks*, make *Fate* or *Destiny* the cause of all Alterations; which they say is An Event that necessarily falls out from a certain inevitable order and connection of naturall Causes, working without the will of God, as the supreme Orderer and Disposer of them, he being subjected to them, and not they

to him: whereby they take away the very nature of the Godhead, which is to be a most powerfull and free Agent, that works what, and by what means it pleases; all secondary causes depending upon that, and that upon none.

But enough of these; For I must remember my self, that I am now speaking to *Christians*, who acknowledge the Divine Providence in all things; and therefore shall speak no more of these Negative and supposed Causes, but shall now give you the true Efficient Causes of them by way of Affirmation.

And here know that *Logicians* tell us of two Efficient Causes; Principall, and lesse Principall: And this is twofold, Impulsive and Instrumentall.

First then, the Principall Cause of all Changes and Alterations is God; for so said the Heathen man,

Horat.  
Carm. l. 1.  
Ode 34.

————— *Valet ima summis*

*Mutare,*



*Mutare, & insignem attenuat Deus,  
Obscura promens*

But why borrow I weapons from the *Philistins* forge, when as there is enough for this that may be drawn out of Gods Armory of the Scriptures? as *Psal. 75.* the 6. and 7. verses: *Promotion*, saies the Prophet, comes neither from the East, nor from the West, nor from the South; but God is the Judge, he puts down one, and sets up another. So also *Job 34.* vers. 29. When he gives *Quietnesse*, who can make Trouble? and when he hides his face, who can behold him; whether it be done (saies *Elihu*) against a nation, or against a particular man only? Again *Amos 5.* 8. He makes the Seven Starres and Orion, and turnes the shadow of Death into the morning: The Lord is his Name.

The Oratour expresses this well, by comparing Gods omnipotency to the power of the soul over the members of the body, which upon the least intimation of the mind do turn and move about with all facility.

*ut hominum membra nulla  
contentione mente ipsa  
ac voluntate moventur:  
Sic divino numine moventur  
ac mutantur omnia;  
Tully lib. 5. de natura  
Deorum,*

Now God (saies he) is the sole mind of the Universe, and hath all parts and parcells thereof at his beck and pleasure, to be turn'd into any shape or form at his disposall.

Nay, it is no dishonour for God to cast the eye of his providence upon the alteration even of the meanest things: for who is like, sayes the Psalmist, to the Lord our God, who hath his dwelling on high, and yet humbles himself to be-  
*Psalm. 113.  
ver. 5. 6.*

1 Reg. 8.  
vers. 27.

*hold the things in Heaven and Earth?* Not only to behold the things in Heaven, which is a great condescension to him, *whom the Heaven and the Heaven of Heavens cannot contain*; but also the things in Earth. Now how unworthy these are of his taking notice of, you may see by those diminutive expressions of them compared with Gods greatnesse, *Isa. 40. 15.* where the Prophet saies, *Behold, the Nations are but as the drop of a Bucket, and are counted as the small dust of the Ballance; Behold, he takes up the Isles as a very little thing.* And if this be not low enough for them, he sayes further, *verse 17.* *That all Nations before him are as nothing, and are counted to him as lesse then nothing.* Now look what a wide difference there is betwixt the Sea and a Bucket of water, yea the Drop of a Bucket; or betwixt a heap of dust, and the small dust of the ballance; betwixt very great and very little; betwixt all things and nothing at all, yea lesse then nothing, (if lesse could be :) so vast is the disproportion betwixt God and all Nations, which are the greatest among all earthly things. And yet for all this, is God pleas'd so farre to extenuate his own Greatnesse, and to take off from it, as to look after them, and run them about in their severall stages from one point unto another.

And if you would have this truth to be made out further unto you, our *Saviour* doth it *Matt. 10. 29.* by two severall instances.

The one is of two Sparrows, which are little birds and of small value; but the *Greek* yet runs it more diminutively, *Diminutivum* α  
δύο σπιδία two little sparrows; σπιδός.

and

and so they must needs be, for they were sold both even for a Farthing, and this is price little enough. Yet the *Arabick* makes it lesse, and hath for it *Phals*, which is the least piece of money that can be; and accordingly expresses the two Mites spoken of *Mark* 12. 42. ( which make both but one Farthing ) by *Phalsain* in the duall number, as a late and learned Exp-  
sitor notes,

Dr. Hammond in  
locum.

The other is of the Haires upon our Heads, being a kind of Excrement belonging to our bodies, & no integrall or necessitous part of them, (as the Heart, Hands and Feet are; ) and yet he

Our haires are things  
sighted even to a pro-  
verb, *Ne pili facio*;  
Erasm. Adag. *sub loco*  
*commun. contemptus &*  
*vilitatis.*

tells us that God numbers these, and takes such a particular account of them, that not one of them falls to the ground without his disposal.

In the vision of the Wheels we read of a wheel within a wheel. Now the wheel within is the wheel of Gods Providence, that turns about the wheels of all outward things, be they never so low and mean. For as God doth not labour in doing the greatest things, so neither doth he disdain, either to do or undo the least; but as he made the small and great, (saies the book of *Wisdom*) so also doth he care for both alike. The Potter having power over his Clay, either to make of it a vessel of honour or dishonour, and being made, either to preserve it in that form and being he hath bestowed upon  
it,

Ezek. 1.  
16.

Wisd. 6,  
7.

Rom.  
2. 21.

*The Birth of a Day, or,*

Pliny nat.  
Hist.

it, or else to deform and destroy it, since it is equitable that every one should do with his own as he pleases. Nay, as he saies of the gnat, that *Nusquam potentior natura quam in minimis*; So may we say, that God doth no wayes advance his Power and Wisdome more, then in ordering of the least accidents to be disposed of to his Glory, and the good of his Children. And so much for the *Principall* Efficient cause.

The *lesse Principall* follows; which (as I said) is either *Impulsive* or *Instrumentall*.

Gen. 3.  
16. 17.

Now the *Impulsive* cause of all Changes and Alterations is the sinne of man. This usher'd them in at the first, and so it doth still. For before *Adam* sinned, he enjoyed a Paradise of constant and uninterrupted happinesse; but so soon as he sins against God, then follows a great change presently: For the Earth all fruitfull before, now becomes barren, himself subject to labour, his wife to travail and sorrow, and both to cares and troubles, to weaknesse and dissolution. And so it is also with Nations and Kingdomes. If they be chang'd at any time, sinne is the cause of it; and the greater their sinne is, the greater usually is their change. Great sinnings are the floud-gates to let in great Alterations upon them. For it is not a bare sinning in a Nation, (from which there is none that could ever plead exemption,) but a sinning in some high measure, that is an in-let to Changes in the highest kind. Which made *David* say *Psal. 107. 34.* That a fruitfull land is turn'd into barrennesse for the wickednesse of those that dwell therein. which the vulgar *Latine* reads *Propter malitiam, i. e.* for the

the *malicious wickednesse* of those that dwell therein; which notes a sin of a high nature, viz. such a one as is persifted in both against Knowledge & Conscience. And therefore it is a good observation which *Musculus* hath upon the words; These strange Alterations, sayes he, of Nations and Kingdomes, are not for the sinning of them, (from

*Musculus in locum. Hujusmodi mutationes terrarum non ob id tantum fiunt propterea quod homines peccant, ( id quod fit toto terrarum orbe ) sed quod malitiose.*

which no Nation can be free) but for their malicious sinning. And this you may see further in *Jerusalem*, Ezek. 21. where we read of a very great Judgement that should befall her from the *Babylonian*, viz. Utter Destruction, expressed by the threefold Overturn wherewith God threatens her vers. 27. And vers. 24. he laies down the Impulsive cause that mov'd him to it; and this is an impudent and shamelesse sinning against God: for they did not commit their sinne in a corner, as those that were ashamed of it, but (brazen-faced Wretches as they were) they declar'd their sinne as *Sodom*, and discover'd it openly in the face of the sun: and this they did too not only in one or two particular acts, but generally, says the Text, in all their doings.

Now there is some hope of a modest and bashfull, but none at all of a shamelesse and obdurate Sinner. Thus the Father, when his Sonne hath done amisse, yet is he well perswaded of his amendment, if he

*Erubuit, salva res est. Tacent in Hicautont.*

Jer. 3. 3.

but see him once blush upon his reproving of him. But when like *Judah*, he hath once a whores forehead, and refuses to be ashamed, then doth he give him over as a lost child, and not to be recover'd.

So that from hence we see, that in what place soever we find such a Turn, such an *Everfion* as this, (where all is turn'd upside down) there hath been without question some great *Averfio a Creatore ad Creaturam*, some great sinning against God (as the Schoolmen call it,) Which was the reason that when the *English* were (now upon their quitting of *France*, in *Henry* the Heilens *Geogr.* sixth's dayes) demanded of the *French* by way of derision, when in *descript. of* France, they would make their return thither; it was feelingly answered by one of our nation thus, *When your finnes are greater then ours.*

It is sinne then that ruines particular Persons, that subverts Families, that periods Kingdomes, that wheels about Governments, that overturns States, that disjoins Commonweales, and sayes unto them asto the proud waves, *Thus farre ye shall go, and no further.*

Job  
38. 11.

And so I have done with the Impulsive Cause, and come next to the Instrumentall causes, or means which God uses in effecting his Changes here; and they are two.

The first is the Motion and Influences of the Celestiall Bodies.

And this will the better appear, if we consider their forcible workings upon the Mind of man. For though they cannot work immediately upon it, because it is immateriall; yet may they,

they, and do work mediately upon it, as by the Body, which is the Instrument of the Soul to work by, and the Case wherein it is put up here for a time; and so make it either well or ill affected, according to the Bodies present temper. By which means it comes to passe many times, that not only the dispositions of particular men, but also of whole multitudes collected together in a politick body, are much alter'd and chang'd, either to Labour or Sloth, to Peace or Disquiet, to good or evill actings, according as they are inclin'd by the motions of the Heavenly Bodies.

And that these Celestiall Bodies have their energy upon all Sublunary things, is plain,

First, by Scripture; as *Job* 38. 33. where the Lord speaks thus to *Job*, *Know'st thou the ordinances of Heaven? and canst thou set the dominion thereof in the Earth?* which implies,

1. That the Heavens have power and dominion in the Earth.

2. That this power of theirs is set them from Gods ordinance and appointment.

*Astra regunt homines, sed regit Astra Deus.*

Secondly, by the constant Observation and Experience of all Ages. *Bodinus* the French Lawyer speaks well to this point; Many erre (sayes he) greatly, who think the influence of the Celestiall Spheres to be nothing, whenas their strength hath ever been most effectual, as in Sacred Writ is to be seen: & he cites the 38. chap. of *Job* before mentioned to prove the same. Adding further, that many ancient Writers have noted the great changes in Cities & Kingdomes upon the

In lib. 4.  
de Rep.  
cap. 2.



the conjunction of the superiour Planets, but to them only where they have been deputed of God to that end and purpose. And that they have been instrumentall towards the working of such effects, he shewes by an induction of some particular instances; As that before the translation of the *Roman Sovereignty* unto *Cæsar*, there was a great conjunction of the superiour Planets met together in *Scorpio*: which fell out again seven hundred yeares after, when the *Arabian Legions* receiv'd the law of *Mahomet*, rebell'd against the *Greek Emperours*, & subdued the Eastern *Asia* from the *Christians*.

The same also came about again anno Christi 1464. after which *Ladamachus King* of the *Tartars* was by his Subjects thrust out of the chair of Sovereignty, and *Friderick* the third driven out of *Hungary* by *Matthias Corvinus*, who from a prisoner stept up to the

*Qui vult, in eodem ca-  
pite plura legat.*

Royall Throne, &c.

*Alstedius ( vir undequaque doctus ) ait conjunctionem Saturni & Jovis in Ariete ( igne triplicitatis signo ) Anno Christi 1642. novi alicujus imperii revolutionem portendere ; cujus effectum verisimile est, nos in auperis ab eo tempore motibus & mutationibus in Anglia nostra, satis superq; vidisse, necdum videmus terminari. Nunt. Prophetic. pag. 34.*

And *Alstedius* tells us, that the Conjunction of *Saturn* and *Jupiter* in February 1642. did foretell and portend the revolution of some new Empire and Government to fall out after it in *Europe*. The effect whereof in part ( its like ) we have seen in this nation already,

dy, and may live ( if God so dispose of us ) to see further of it yet in time to come.

But to passe this, and to come to that daily and usuall course of Gods proceedings with us in the world. Here methinks there should be few, ( though of ordinary capacities among us ) but ( if we be a little observing ) may see this truth made good by the eye of our own experience, which tells us that the earth is either fruitfull or barren, and the air either wholesome or infectious, suitably to that measure and manner of influence they receive from them.

And therefore when God will at any time bring about some great change in the world, it is then easy to see how usually he fits his inferiour means, according to their severall natures, for the orderly transacting of it in those stations wherein he hath set them. As when he will turn a fruitfull land into barrennesse, and again, a barren land into fruitfulness, ( which he promis'd his own people, *Hos. 2. 21.* ) there he tells them in what order he will work it; *I will hear ( says he ) the Heavens, and they shall hear the Earth, and they shall hear Jezreel.* For this is a sure rule, That the supreme cause of all doth not take away the natures and workings of secondary causes, but rather establish them: which is the reason of that speech of God to Job in the ordinary revolution of the times and seasons of the year, *Job 38. 31. Canst thou bind the sweet influences of the Pleiades, and loose the bonds of Orion?*

Now the *Pleiades* are those we commonly call the Seven Starres, that have their influence  
on

on the earth by producing sweet showres to the opening and refreshing of it, about the Spring of the year, and *Orion* is a Constellation most conspicuous in the Winter season, as having a commissiary power to bind up the earth with Frosts. Again, *canst thou bring forth* Mazza-

roth in his season; i. e.

*Quid de his stellis subtilius dicant Astronomi, non est hic nostrum tractare accuratius: tantum dicemus id quod locus hic postulat, non ab alio quam Deo vim illam stellis pluviam & frigus generandi datam. Sanct. in Job.*

the twelve Signes successively after one another; ) or guide *Arcturus* with his Sons? (i. e. the Polar starre, as some will have it, with those ignes minores that wait upon him; or *Bootes*, as others. It is not then so much the Earth, as the

Heavens that give us either fruit, or withhold it; they being the first ordinary means, whereby God uses to work out alterations in sublunary things.

The second Instrumentall cause of these strange Vicissitudes here below, is the Will of Man; For though it have not a liberty to spirituall, yet all grant it a liberty to externall acts, and morall goodnesse. And this Liberty of mans will doth God use as an under-wheel to turn about most of those Alterations that are in the world.

It is true, that health and sicknesse, peace and warre, plenty and scarcity, riches and poverty, proceed from God as the principall Efficient cause; but yet for all this we deny not but that God makes use both of our selves and others, as to the means of bringing them about. The life  
of

of Joseph was checquer'd with variety of accidents; for he is now a Slave to the *Ismaelites*, and by and by a Prince in *Egypt*. Now these although they proceeded from God as the Author, yet was the will of his Brethren, as the will of *Reuben* and *Judah*, the instruments of preserving his life, and the wills of his other Brethren the meanes of selling him into *Egypt*. Gen. c. 37.

Now because it is the Nature of Instruments to be subservient to the Principall Agent, and to be determin'd by it; therefore give me leave

*Instrumentum nisi à principali Agente motum, non operatur*, Aquin. 3. part. *Summa quæst.* 62. *Art.* 4.

here by the way to fasten this exhortation upon you, That in all Changes whatsoever you will look beyond the Instruments of them, unto God the Principall Agent. For so did *Job* in his losses, beyond the plundring *Chaldeans* and *Sabeans*, unto *Dominus abstulit*, The Lord hath given, and the Lord hath taken away; looking upon them as we use to do upon an *Index*, *tantum in ordine ad Librum*, only in order to the Book it self, *et in transitu ad Deum*, in his passage unto God, who sets them a work, as to their naturall powers and faculties, though to the evill of them no otherwise, then by ordering and over-ruling it to the good of his Children. And hence it is that the wicked are call'd Gods Sword, as in the 17 *Psalme* verse 13. *Deliver my soul* (saies *David*) *from the wicked which is thy Sword*. And so must we in all those Losses that befall us here, have in our eye not so much the Sword, as the Hand that holds it:

*Job* 1. 21.

it; which will be one means, and a good one too, to bring us to *Dauids* calm temper in the 39. *Psal.* 19. who saies in the like condition, That *he was dumb, and did not open his mouth,* nor let fall an impatient word in it, because it was Gods doing: And therefore when *Abishai* would have taken away *Shimei's* life for cursing of *David*, *Nos* (sayes he) *Let him alone, Jussu enim Dominus,* for the Lord hath bidden him curse; who then shall say, Wherefore hast thou done so? *q. d.* Who then dare expostulate with God, or call him to account about it, as if he were unrighteous in it; since evill men are but Swords in Gods hand, who, when he hath once done his work by them, will either put them up again into his Scabbard, and lay them by, or else so blunt the edge of their power, that it shall not cut, or else break them a pieces, and throw them quite away? And so much for the Efficient Causes of Vicissitudes.

2 Sam.  
16. 11.

Next I shall speak to the Ends, or Finall Causes of them.

And these are either *Ex parte Dei*, or *Nostris*; In respect of God, or our selves.

First, In respect of God; and so the Principall End why God rings such Changes upon all earthly things, and will have them disposed of after so various a manner, is to make them by it the more tunable to his own Glory, which by this meanes is exceedingly magnify'd, and advanc'd: but especially in the Attributes of his Power, Truth, Wisdome and Goodnesse.

1. In his Power and Omnipotency: that so he may let the world know, that the Finger of his

his Power is in all transactions ; and that he can do whatsoever he will, both in heaven and earth, and yet changes not.

For why else did God work so many miraculous Changes in *Agypt* by the hand of *Moses* ?

Why turn'd he *Moses* Rod into a Serpent, and the *Agyptian* Waters into Bloud ?

Why their Dust into Lice and Flies, and their Light into Darknesse for the space of three dayes together ?

Why else created he a new generation of Frogs and Locusts among them ?

Why unheard of diseases upon themselves and upon their cattell ?

Why destroyed he their Herbs and Fruit-trees with Hail, and their First-born with untimely death ?

In a word, Why caus'd he the Red-sea to go out of its naturall course and chanell, whereby it became a wall to the *Israelites*, and a grave to the *Agyptians* ?

Did not God all this to make known the glory of his power, in the preservation of the one and destruction of the other ? Yes ; For this <sup>Exod.</sup> cause ( sayes God to *Moses* ) I have raised <sup>9. 16.</sup> thee up, to shew in thee my power, and that my name may be declared in all the earth.

2. He advances also his Glory this way, by manifesting his Truth and Faithfulness : in that those things which are accidentall in regard of us, and seem as impossible, yet are they exactly brought to passe in their due times and seasons. As in the bringing of the *Israelites* out of *Agypt*, wherein God was full as good as his word,

word, and kept touch with them to a day in their Deliverance; as you may see *Exod. 12. 41.* where we read, That it came to passe in the end of four hundred and thirty years, even the self-same day it came to passe, that all the hosts of the Lord went out of the land of *Ægypt*. All *Pharaoh's* oppositions and tergiversations could not prorogue their Bondage so much as one day beyond the time prefix'd of God, but serv'd only to fill up that *Interim*, or void space of time betwixt Gods Promise made to *Abraham* and his performance of it.

Gen.  
15. 13.

And if you ask by what intervalls of time the truth of this promise came about so punctually, Divines will tell you, That from *Abra-*

*Vide nuperrimas Annotationes in Gen. 15. 13.*

*ham's* receiving of the promise, unto the birth of *Isaac*, were five and twenty years; sixty from thence to *Jacobs* birth; and to his death (which fell out presently upon their entrance into *Ægypt*) a hundred and thirty yeares. After which unto the death of *Levi*, who was *Ultimus Patriarcharum*, the last of the Patriarchs that survived, and in which space the *Israelites* were kindly entreated for *Joseph's* sake, were ninety four years; and a hundred and one and twenty more of cruell Bondage, untill *Moses* came to deliver them from it in the reign of *Pharaoh Cencres*.

All which particulars being gathered up together, do make up the complete summe of four hundred and thirty yeares, and may serve to justify God in all his sayings, and to clear his truth in the least circumstance and punctilio



Etilio of time, when it shall come to be judged.

For when once Gods appointed time is come to introduce a change, either for better or worse, among any people, then shall every breath of wind, how crossie soever it seems to blow at the present, yet be so farre from hindering Gods work in it, as that one way or other you shall find it in the sequel, to contribute its help and assistance to it.

3. God advances also his Glory this way, in the manifestation of his Wisdome and Goodnesse; in that he makes a sweet harmony of so many different cords and changes, and frames a most admirable Order out of a seeming Disorder and Confusion.

Many and diverse are the qualities of Herbs, yet if a skilfull Simpler hath the mixing of them, he knows how to make of them a well-relish'd and wholesome Sallade: So, many were the interchangeable passages that happen'd to *Joseph*; and had we the same, it may be we should think them very confused ones; but yet let the Wisdome and Goodnesse of God but lay them together, and we shall presently find, as *Joseph* did, the close of them all in a sweet diapason.

For though all things, as to us, are floating up and down, to and again, by chance as it were and accident; Τῇ ἰδέῃ δὲ

τῆς προνοίας πάγια καὶ ἀκίνητα, καὶ διὰ τῶν ἐναντίων ὁδοῦν, sayes Gregory Nazianzen; yet if we look to the order and appointment of

G. Nazian.  
in Invect. in  
Julianum.

Gods Providence, ( which doth alwayes most wisely contrive all events for the good of his Children, ) they are fixt and stable, howbeit they may seem to go contrary at the present.

And of Gods dealing in this kind we have Job an eminent example; who is to day the greatest man for Wealth and Honour in all the East, ( and a tablet of this his Greatnesse you may see in his nine and twentieth chapter, which I desire you to read over at your leisure, ) wherein you shall find a whole series of worldly Prosperity to wait upon him; ) yet to morrow he is poor, even to a by-word and proverb, *As poor as Job*: infomuch as he spends all the next chapter in bemoaning his suddain change, beginning it with a *But*; which though a small monosyllable, yet as the Helme of a Ship turns about the vessel any way, so doth this *But* turn about Job and all his former Honour and Prosperity, into the extremest contempt and adversity. *But now*, sayes he, *they that are younger then I have me in derision, whose fathers I would have disdained to have set with the dogs of my Flock*; and ending it with this dolefull accent, verse last, *versaf est cithara mea in luctum, & organum in vocem flentium*; *My harp is turned into mourning, and my organ into the voice of those that weep*.

Chap. 30.

Job 30.  
verse 1.

Yet all is well ( we say ) that ends well; and so it was with Job, which makes Saint James say by way of support unto Gods people

people in their afflictions, *Ye have heard of* James  
*the patience of Job, and have seen the end of* 5. 11.

the Lord; i. e. what good end God gave him in it; for the next day God brings a great deal of Light out of this Darknesse, by a wise and gracious disposing of all that e-vill to him for the best, in giving him twice as much as he had at the first, and blessing his later end more then his beginning. Job last, verse 12.

So that although for a time all those sad Changes that befell Job, seem'd even to crosse the ordinary course of Gods care and Providence to him; yet in the conclusion you see how his Wisedome and Goodnesse cut them all out, and made them serve to his greater Honour and Abundance.

And so much for the Ends or Finall Causes in respect of God.

They follow now in respect of our selves.

And these are two: first to confirm our Faith; secondly to reform our lives, and to work out by them good to his servants.

First, to confirm our Faith.

And so God brings many times great Changes into the world, to try, if amidst those shakings of outward things among us, we will be shaken in our Faith, or not. That as the Apostle speakes of heresies 1 Cor. 11. 19. *Oportet esse Hareses, There must be Heresies among you, that they which are approved may be made manifest*; so say I, *Oportet esse mutationes, There must be Changes*: and these not so much in respect of the things themselves, which are in their own natures

liable to alteration and dissolution; as in respect of Gods end in it, that they which are approved and sincere in the faith, may be manifested to be so, by their constancy and perseverance in it. That as there is a necessity of Fire to try Gold, whether it be true or else counterfeit; so also is there a necessity of Changes: for by these it will appear, whether we will measure our Religion by outward things, and in the losse or enjoyment of them be lost in our Protestant Faith, yea or no.

There is nothing, Beloved, more discovers the Hypocrite then his *Ingenium versatile*, (as *Livy* said of *Cato*) then his turning humour in Religion: for

*Plutarch feigns Theseus returning from Hell, and telling (among other things he saw there inflicted on evill men) that hypocrites were there punished by turning up and down continually. Plur. De his qui sero puniuntur, pag. 203.*

which I do not say he shall be plagued in Hell, by being wheel'd about there continually without any relaxations, (though that may seem a punishment somewhat suitable to his Weathercock-disposition here upon earth; ) no, *Hoc ni-*

*mis Ethnicum*, This is too heathenish: but rather with the Prophet *David*, That he shall  
 Psal. 9. 17. turn into Hell with all those that forget God, which is that portion of Hypocrites mention'd by our Saviour *Mat. 24. last.*

For if an Apple be rotten at the coare, it will not hold long upon the Tree, but upon the least

least Wind will fall from it. And so it is with the rotten-hearted Hypocrite; if a little crosse wind do but blow upon him, oh how soon doth he fall off from the tree of Life, and become a wind-fall in his Religion, for the Devil that old Serpent to prey upon!

Every Cock-boat (you know) will bear up well enough in a calm sea: but that is a stout Vessell that can live in the most troubled water. And too too many there were in the Primitive times that, like

*Vid. Cyprian de lapsis; & Fox Martyr. p. 1362.*

Dr Pendleton in Queen Maries dayes, boasted much of their Constancy in the Orthodox Faith during Constantines dayes, so long as God hedg'd about his Vineyard with Peace and Prosperity; but so soon as that Hedge was broken down, and erroneous, yea hereticall Doctrines were let in like so many Beasts of prey to devoure, then how quickly did these prove Turncoats, and Apostates from the Faith!

*Psalm 30. 12. and 13 verses.*

But as for the true Christian, he is like a Rock ----- *mediis immotus in undis*: That although the waves are alwaies swelling against him, yet is he the same man still in his Reformed Religion, and wavers not: or else like that House built upon the Rock, against which the Flouds came, and the Winds blew, but it fell not, because it was built upon a Rock.

*Virgil.*

*Mat 23.7.*

And such a well-built house was Saint Basil, who being threatned with death by

*Valens,*

*lens* if he would not advise further and turn

Sezom. bift. lib. 6. c. 16.

*In hoc mihi consilio non  
est opus : nam idem qui  
jam sum, cras etiam fu-  
rurus sum.*

*Arrian*, answer'd with

this brave resolution,

" I need not any fur-

" ther advice then I

" have taken already

" about this matter ; for

" to morrow I shall be

" the same man that I am to day therein,

" and no other.

And here know that some things are of Ne-  
cessity, wherein we cannot but change, as in  
naturall, civill and morall things, and to  
change in these is only humane.

Others again are of Duty: and these either  
prohibited, or enjoyn'd.

1. Prohibited, as in evill and erroneous  
things : and to change here is pious and di-  
vine : and not to change, either Weaknesse  
or Obstinacy.

2. Enjoyn'd, as in sacred and religious :  
and to change here is impious and Dia-  
bolicall ; and not to change, true Christian  
Fortitude and Constancy.

Whatsoever things we see then wheeling  
about in the world, as Governments, Fami-  
lies and the like, nay howsoever we may  
change our selves or be chang'd in somethings  
of an indifferent nature, by those that have  
dominion over our Bodies and Estates ; yet is  
there no man that hath dominion over our  
Faith : But this is Gods peculiar, and there-  
fore in this we must not change.

It is not with saying Truths as it is  
with

with Clothes, which alter every year as the fashion doth: for *the fashion of the world passes away* (sayes Saint *John*;) but true Religion <sup>1 John 2, 17.</sup> is ever in fashion with good men and alters not.

And herein we may justly take occasion to bewail the unsteadinesse of some in these times, who are mere *Scepticks* in Religion, alwayes conceiving some new Opinions in it, and alwayes in pain till they be deliver'd of their new conceptions, though never so monstrous and deformed.

That which was truth with them yesterday, is no such thing to day; and what is so to day is otherwise to morrow; such Changelings there be in this last Age, who like the Moon do never appear the same two dayes together!

“ And I would to God,  
“ sayes Saint *Ambrose*,  
“ that their change  
“ were no worse then  
“ that of the Moon;  
“ for she returns again  
“ within a little  
“ time to her full light,  
“ but these never.

*The Magdeburgenses tell us Cent. 4. c. 11. that such was Eustathius Bishop of Sebaste, who was one day for the Homousian, and another for the Homoiusian Confession, accordingly as they suited best with his present turn.*

*Atque utinam vel sic mutantur: Hac enim cito ad plenitudinem suam redit, hi vero nec sero convertuntur. Ambros. Pro viriis actionibus conc. 4. in Tom. 5.*

And he is blind that sees not this among us, (namely) how some turn every day to



*Popish* Superstition, but more to *Anabaptist*-*call* Fancies; some unto *Socinian* Blasphemies, but most unto *Atheisticall* Notions, and all into Sensuality; this being the Common Sewer into which all the former run, and are ultimately resolved.

Galat. 3. 1. But as Saint Paul said to his *Galathians*, so do I to such, O foolish Galathians, who hath bewitch'd you that you should not obey the Gospel? And it is a metaphor, *Leighs* Annotat. sayes one, from Sorcerers, in locum, who use to cast a mist before

the peoples eyes, that so they may not take a right view of what is presented to them: As if he had said, Who hath cast a mist before the eyes of your understandings, to make that appear unto you for truth which indeed is not? What? Are ye so foolish, that having begun in the spirit, ye will be perfected in the flesh? So, Are ye so foolish, that having begun in truth, ye will end in falshood? or can ye be so simple, as to exchange Gold for Dirt, Wheat for Chaffe, and your pretious Faith, as Saint Peter calls it, which is the substance of things hoped for, for Errours of all sorts, and mere shadows of Truth? I trow not.

2 Pet. 1. 1.  
Heb. 11. 1.

For if Errour (as our *Kingly Divine* said well) have any advantage, it consists in Novelty: or if Truth any, it consists in Constancy.

Was the Doctrine then of the Reformed Churches, and the Harmony of our Confessions grounded upon evident and pregnant Scri-

Scriptures, maintain'd by the Orthodox and primitive Fathers, and conveyed to us by the constant tradition of the universall Church, the Faith of Christ once deliver'd to the Saints, and the Truth of God yesterday? why, so it is to day, and will be to morrow also. And therefore to day in our profession of it we must be as yesterday, and to morrow as this day: because as God is the same yesterday, to day, and for ever; so also is the Truth of God, That which was once so, will be so alwayes, and cannot be otherwise.

Heb. 13.8.

*Veritas Dei una semper-  
que sui similis: In præ-  
fat. ad Harm. Confes.*

Oh that we would then be exhorted in the Apostles words, To stand fast in the Faith, to quit our selves like men, and be strong: and not to be as children, toss'd to and fro, and carried about with every wind of Doctrine; but to be as men in understanding, stedfast and im-

Ephes. 4. 14.

*περὶ ἑστῶτος. Meta-  
phora a rota, que motu  
continuo circumacta par-  
tes summas & imas sem-  
per commutat, Pareus in  
locum.*

1 Cor. 14. 23.

moveable; that so God may have cause to glory on our behalf, as he did on Jobs, Hast thou consider'd (sayes God to Sathan) my servant Job? So, hast thou consider'd such a servant of mine? Seest thou to how many changes I have subjected him? to changes in his Children, to changes in his Estate, to changes in his Liberty, to changes in his Friends and Acquaintance? Nay, seest thou how many of

Job 2. 3.

of his Brethren are chang'd of late, from a febrish distemper before, now into a sleepy lethargy? Seest thou how indifferent they are for their religion round about him, and how many shaken reeds

*Nec iratum colere destitit numen, Sen. ad Marc. cap. 13.*

there are on every side of him? And yet for all this, as my servant *Job* did, so doth

he still hold his integrity. But enough of this.

Secondly, Gods end also in it is, To reform our lives, and do us good by his so various dispensations to-

*Huic affine est illud Amos 9. v. 9. ubi duo consideranda; vel purgatum frumentum à sordibus, vel exagitatum à cribbrante, dum ab uno cribro latere in alterum propellitur. Sanct. in locum.*

wards us. Hence we read *Isa. 30. 28.* of a sieve of vanity, wherein God sayes he will sift the Nations, and shake them to and fro one after another, that so he may winnow them from that Chaffe

of sinne that is within them. For why was *Moab* at ease from his youth? why settled he upon his lees, and held still his corrupt taste? but because he was never disquieted, nor emptied from vessel to vessel, *Jer. 48. 11.* Thus a sedentary life we find very subject to Diseases; and a long standing Prosperity to a Nation, is like a standing Pool, whose water doth soon puddle and putrify. And this is the reason of that speech of *David* *Psal. 55. 19.* *Because they have no Changes therefore they fear not God;* making by it the

un-

unchecked prosperity of worldly men a great occasion of their continuance in sinne, and so an *Index* of Gods Wrath upon them, rather then of his speciall Favour to them.

And therefore now we have seen the Angel of God moving the waters of this Church and State by intestine Warre, new Opinions in Religion, by Sects, divisions and the like; it will be good for us to meditate, how God hereby intends to purge us from that sinfull filth that adheres to us as our disrespect to Gods Ministers, and contempt of his Word, our Cruelty and Oppression, our Pride and Security, our Worldly-mindednesse and Hypocrisie.

Indeed men, who are the instruments of them, may have other ends in such Alterations, as to wreak their own spleen upon their adversaries, to unhorse others, and get themselves into the saddle either of Profit or Preferment; (That as *Demetrius* the Silver-smith said, *We get our gaires by this means*; so say they, We get our Honours and Estates by these means, for if the waters had not been troubled, we had catch'd nothing; ) or else to satisfy their own corrupt wills and pleasures; as the Authour to the *Hebrews* sayes of earthly parents, That they chasten their children after their own pleasure, but God who is the supreme Agent, he doth it for our profit, and not his own; there being no ends of gold and silver, no mere will or revenge in his end, but only our profit, and to take away the dross from the silver, that

Acts  
19. 25.

Hebrews  
12. 10.

Prov.  
25. 4.

so

so he may bring forth ( to use *Solomon's*  
 Prov. 25. expression ) a *Vas electum* a chosen Vessel,  
 4 as *S. Paul* was, and fit for the Finer.  
 Acs 9. 15.

Thus the Scripture tells us of *Joseph*,  
 how he was pass'd over from his bre-  
 thren to the *Ismaelites*, and from them to  
*Potiphar*; and his brethren had one end  
 in it, but God another : for they did it for  
 Gen. last, evil against him, ( as he tells them himself, )  
 ver. 20. and to get twenty Pieces by the sale of  
 him ; but as for God , he meant it to  
 him for good , and to save much people  
 alive.

And so also was *Christ* the Antitype of  
*Joseph*, thrust ( as we say ) from post to  
 pillar, viz. from *Judas* to *Caiaphas*, from  
 him to *Pilate*, from *Pilate* to *Herod*, from  
*Herod* back again to *Pilate*, and then in-  
 to the hands of the clamorous and unrea-  
 sonable multitude to be crucified: and *Ju-*  
*das* had one end in *Christ's* death, but  
 God another. The end of *Judas* in it  
 Mat 26. 9. was to silver his bagge with thirty Pieces,  
 but Gods end was to satisfy his own Ju-  
 stice, and to save mankind by it.

So that let mens sinfull ends in these  
 Changes and Alterations be what they  
 will, yet is Gods end in it the gaining  
 of glory to himself, by his taking away  
 that sinne and corruption which he sees  
 contracted in us by a long standing secu-  
 rity.

city. And if these changes of his be not as a gentle fire to purify us, they shall be as a consuming fire to destroy us.

And so much for the Efficient and Finall causes of Vicissitudes.

The *Uses* follow; And they are three.

First, To take us off from our greedy desire of worldly things.

Secondly, To unpride us in a prosperous condition.

Thirdly, To comfort and support us in an afflicted one.

And to this purpose there is a good saying of *Marcus Aurelius Antoninus* the best of all the Heathen Emperours, which is this,

“Meditate (sayes he) with thy self how  
“swiftly all things  
“that subsist are carried away: for both  
“the substances themselves are in a continuall flux, and all  
“actions in a perpetuall change, yea the causes of them also  
“so subject to a thousand alterations, neither is there any thing that can be said  
“to be settled or at a stand.

*In his Meditat. translated by Merric Casaubon lib. 5. cap. 19.*

“And from hence he draws this inference:

“Art

“ Art thou not then unwise, who for these  
 “ things art either distracted with cares,  
 “ puff’d up too much with pride, or de-  
 “ ject’d with troubles ?

*Use 1.* And it may put many of us Christians  
 to the blush, who seldom make so good  
 use of it as this Heathen did, though we  
 have a farre clearer light then he had to  
 guide us to it.

*Brevis est & caduca hu-  
 jus seculi gloria ; igitur  
 despice transitoria, ut  
 habeas eterna. Bern. lib.  
 de mod. vivend. Serm. 8.*

First then, the confi-  
 deration of this point,  
*viz.* The great Vi-  
 cissitude and Incon-  
 constancy of all earth-  
 ly things, may serve  
 to wean our hearts  
 from the pleasing teat  
 of this World, and

to raise them up to that place where on-  
 ly fixed good is found.

Here we are all too apt with the rich  
 fool to set down our rests, when ( God  
 knows ) we have little or no cause so to do.  
*Nescis enim, ab nescis serus quid vesp̄er ferat ;*  
*Horat.* Since we do not know what the mid-  
 wifery of this evening, nay lesse of this  
 hour, or moment may help to bring forth.

It may be a change of our Estates in-  
 to Beggery by Fire, Thieves, and the like ;  
 or else of our Liberty into Thralldome ; or  
 of



of our Health into Sicknesse; all these successively wheeling about, untill at last our great change come from Life to Death, and swallow up the rest, as the sea doth the waters that fall into it.

Alas! here we are subject to a thousand casualties; but in Heaven, there, there we shall meet with no such alterations; for that is a Kingdom that cannot be shaken as earthly Kingdomes are, either by warre, factions, all-eating time, or the like. No; but there is Peace without War,

Quiet without Trouble, Freedome without Thralldome, Day without Night, Health without Sicknesse, and Life without Death: whereas here it is farre otherwise;

for God takes away one it may be, with a Fever, another with the Sword, as S. Augustine reckons them up. Nay, he cuts off the spirits of Princes (sayes the Psalmist;)

which Junius and Tremelius translate by *Vindemiāt*. i. e. he slips them off as a Vintager doth a Bunch of Grapes from a Tree,

Βασιλεία ἀσάλευτος,

A Kingdom that is not <sup>Heb.</sup> floating up and down, 12. 28. as earthly Kingdomes are in the sea of this world with every tempest.

Hunc necat febris,  
illum opprimit doloribus;  
hunc flammis, illum gladio, &c. Augustin. in 2 Soliloq.

Psal. 76.  
ver. 12.

Tree, it is so quickly done. Even the highest enterprizes that the greatest Magnifico's of the earth undertake, God doth but blow upon them a little with the breath of his displeasure, and how soon are they blasted and shrink away to nothing!

An example of this we have Justin. hist. in *Xerxes*, who went against lib. 2. *Greece* with a million of men, and as many ships as cover'd the *Hellepont*; as if he would have subdued the Sea, have put a hook into her jaws, and have led her away in triumph: yet how soon was his over-bold pride dash'd

*Quem dies vidit veniens superbum, Hunc dies vidit fugiens jacentem.*  
Sen. trag. in *Thyest.*  
act. 3.

in pieces by a handful of Greeks! One and the same day saw him both happy and miserable; using him as a tender and indulgent Mother in the morning, but in the evening as a cruel and hard Stepdame.

Oh the folly then of those that lye alwayes sucking at these earthly flowers, which are as various in their shapes, as ever *Proteus* was, and constant in nothing save in their inconstancy!

It was the saying of *Maximilian* the second, That every year of our life was a cli-

clima<sup>ter</sup>icall year, and brought with it some great change or other.

And if every year be so changeable, what fools then are they that joyn land to land, and house to house, that they may dwell alone in the earth! yea what mean great men to pride it so much in their *Babels* here below,

and out of a greedy desire of gain to run out of their own chanel, and to call their lands by their own names? For they

*Quid quod ultra limites  
clientium salis avarus,  
parum locuples continen-  
te ripa? Horat. lib. 2.  
ode 18.*

that do thus, declare plainly that they think themselves to en-

joy a settled estate here on earth, as if they should never see a change, or at least did not for the pre-

*Quasi aut nunquam es-  
sent mutabiles, aut vi-  
tam caelestem non expe-  
ctarent. Bellarm. lib.  
2. de atern. felicit.*

sent look for in hea-  
ven a better and more enduring substance,  
as the Authour to the *Hebrews* speaks,  
*Heb. 12. 34.*

And yet as the Prophet *Isaiah* com-  
E plains,

*plains, so may we, Quis credidit auditui nostro? who hath believed our report? or to whom is this truth of God revealed? For it is strange to see how few among us do believe this, that both in our persons and estates we are so changeable.*

*Psal.*  
*49. 13.*

*But this is their way, sayes David, this is their foolishnesse.*

*For how soon did Galba start Tacit. An- aside from the Empire, Degu-  
nal. lib. 6. stans Imperium, tasting it only,  
as Jonathan did the Honey  
with the end of his Spear! How soon  
was Haman chang'd from the Minion of  
the Court, to be the hang-by of the world!*

*Again, how soon was Nebuchadnezzar  
chang'd, even from a man to a Beast;  
and Herod from the highest of men, to  
be meat even for the lowest of Reptiles?*

*And the prosperity of Richard the third  
was so short (says our  
incomparable histori-  
an ) that it took  
end ere himself could  
well look over it.*

*Sir Walt. Rawl. Pref.*  
*to the worlds hist.*

*Ostenditur tantum, non  
possidetur; & dum pla-  
cet, transi; Sen. Epist.*  
*110.*

*There*

There is not any thing then that we can call constant here on earth; which makes the Authour to the *Hebrews*, speaking of *Abraham*, say, That

he look'd for a City

having foundations :

Upon which one gives us this note; That the

Heavenly City can on-

ly be said to have properly a Foundation, whereas those Cities that are on earth, do show plainly by their daily ruines that they have no sure foundation to rest upon.

*Bellarmin. in eodem loco. Vere civitas cœlestis propriae fundamentum habet, &c.*

Oh let this be a means to take off the wheels of our Affections from their eager pursuit after earthly things, and set them upon things above, where the moth cannot come at them, nor thieves break through to steal. And let us look to that charge of the Apostle, *1 Tim. 6. 17.* Charge those that are rich in the world, that they trust not in uncertain Riches; or rather in riches which are Uncertainty it self in the abstract; (for so the *Greek* runs it, *ἐν ἀσφάλει ἀσφαλῆσι*, i. e. in the uncertainty of Riches.)

*Mat. 6. v. 19.*

Prov.  
23. 5.

Pfal.  
62. 10.

4 Coll.  
post Trin.

Pfal. 119.  
36.

Riches.) And that we may in no wise doubt of this their uncertainty, the Wise man prefixes a note of certainty before this uncertainty, *Certainly,* ( says he ) *Riches make themselves wings, and fly away as an Eagle towards heaven:* as if he should have said, *Certainly Riches,* and all worldly things are as uncertain as a Bird that is upon the wing: and therefore we must not set our hearts upon them; but our daily prayer and practice must be, *So to passe through things temporall, that so we do not loose those things that are eternall:* or else with David let us beseech God to *incline our hearts unto his Testimonies, and not to Covetousnesse.* Now this inclining our hearts unto Gods Testimonies, is nothing else but that holy and penitential change of heart and life, or else that turning unto God with all our hearts, which God calls for at our hands, and expects from us in all his changes, whether personall or else nationall. which if he find in us, then let what changes soever fall, they shall all work together for our good: but if not, we must then look to be as a  
rowling

rowing stone, and to have our daily turns and changes in this life from one degree of misery to another; untill at last we turn into Hell, as *David* speaks, *with all those that forget God.*

Secondly, The consideration of this point may be a good antidote against Pride in a prosperous Condition,

since God hath so ordered the Web of our lives, as that Adversity as well as Prosperity is interwoven in it: For there is nothing that swells us up so much as prospering here in worldly things; and nothing again that is more effectually to assuage this swelling in us, then to consider the brevity and mutability it is subject to.

Now it swells us up with a high opinion either of our own Goodness above others, or else of our own Greatness.

1. Our prospering in worldly things swells

*Use 2.*

*Nemo confidat nimium secundis, rotat omne fatum, Sen. Thyest. trag. 2.*

*Hec cæcæ mentes tumefactaque corda secundis. Silius 1.*



swells us up with a high opinion of our own Goodnesse above others; as

1. It makes us think our selves the only good men in Gods eye, because we are prosperous in the worlds; whereas indeed, this can be no certain rule to measure out any such thing by, since the world and the prosperity of it is so variable and uncertain.

And therefore, when at any time God shall water us more then others with the lower springs of his earthly Blessings, we are not therefore to have an overweening conceit of our selves, and our own causes, above others, (as if God upon this ground had tyed his speciall love either to us, or them: ) For you know that when God would chuse a King for *Israel*, he chose him not by outward and perishing excellencies, for then he would have chosen in the room of *Saul*, *Eliab*, *Aminadab*, or *Shammah*, who were the three elder brothers of *David*, and men of goodly personages to look upon; yet God chose none of these, ( sayes the Text ) but *David* the youngest of them, though not so outwardly,

1 Sam. c.  
16. vers. 8.  
2. and 10.

ly, yet inwardly glorious, being a man after his own heart.

It is the chief argument the *Turks* use at this day, to prove themselves the only *Musselmens*, or true believers; We thrive (say they) and prosper in the world; for how hath our *Mahometanisme* over-run all *Asia*, *Africk*, and the greater part of *Europe* too! And do not they among us then reason more like *Turks* then *Christians*, who speak after this manner, Come, see how we bear down all before us, and ride upon the backs of the poor in triumph! Thus, and thus do we prosper in the world, and do even what we list; and is not this an evident signe we are Gods children, and that the right end of the staff is ours? Sure, if we were other then Gods peculiar people, he would not blesse us so much as he doth.

But to these I answer, That these and such like are only *Bona Scabelli*, (as Divines distinguish well out of that place of *Isaiah*, ) and not *Bona Throni*, the goods of Gods Footstool, ( but earthen ware, )

*The Birth of a Day, or,*

and not the good things of his Throne, which are Grace and Glory; and therefore can set upon us only an earthly mark for men here to take notice of us, but not any heavenly cognizance for God to look upon us, as upon his dear and elect children. For else it would easily follow, That the *Alchoran* were better then the *Bible*, and the *Turks* fancy better then our Faith of *Christianity*.

And were there no other signall place of Scripture for this, then that of the Pro-

phet *David* in his

*Consule Ecclesiastes 7. vers. 15. See Ecclesiastes chap. 8. vers. 14. Malachy 3. vers. 13. and 15. Luke 16. 25. Remember how thou in thy life receivedst thy good things, &c.*

73. *Psalm*, (as indeed there are very many;) this alone (methinks) were enough to impresse this as a truth upon us, where he speaks of some that are not in

trouble like other men, but pride compasseth them about as a chain, violence covers them as a garment, their eyes stand out with fatnesse, and they have more then their heart can wish; yet these  
(sayes

(sayes he) vers. 12. are the ungodly who prosper in the world. And the Prophet *Jeremy* makes bold to question with God about it, in these words, *Jer. 12. 1. and 2. verses: Wherefore, sayes he, doth the wicked prosper? and why are all they in wealth that rebelliously transgresse?* and he rests satisfied with this, vers. 3. That God did by that prosperity of theirs fatten them as sheep to the slaughter, and prepare them for the day of destruction. And this is that prosperity of fools that the Wise man speaks of, which will destroy them. *Prov. 1. 32.*

It is not then our thriving in Temporalls, but in Spiritualls, that speaks us and our Faith to be accepted of God.

For the truth of Grace or Religion, and the goodnesse of a mans cause, is not measured by the Souldiers Sword, but by the Word of God, which is the Sword of the Spirit.

God Saints no man for his goodly personage, for his riches, for his

*Ethnicus Deum sic loquentem inducit: Isti quos pro felicitibus aspicietis, si non qua occurrunt, sed qua la-politick*

*aut videritis, vere sunt mi-  
seri; Intus enim omne posui  
bonum. Sen. lib. de Provid.  
cap. 6.*

politick head-piece  
of contriving, and  
bringing about his  
own worldly and  
sinister ends, or for

his armes and conquests; for then *Saul* and  
*Crasus*, *Ahitophel* and *Alexander* the Great  
had been high in Gods book: but he va-  
lues men only by their spirituals, as their  
graces of Faith, Humility, Patience, Meek-  
nesse, Obedience, and the like: and where  
he finds these, (how unfurnished soever  
they are otherwise,) yet these are mine  
saith the Lord; and in that day when  
I shall make up my Jewels, I will spare  
them, even as a Father doth his Sonne;  
and then shall ye discern between the righ-  
teous and the wicked, betwixt him that  
feareth God, and him that feareth him  
not.

Malachy  
3. 17. 18.

Indeed God may sometimes permit e-  
vill to prosper in the world, but never ap-  
prove of it: for so acknowledges the Jew-  
ish Church, *Lament. 3. 35. To turn a-  
side the right of a man before the face of  
the most High, or to subvert a man in  
his*

his cause, the Lord approves it not. And therefore to argue from Gods permission Psalm. to his approbation, is a grosse *Non sequitur*, nay more, a laying our iniquity on Gods back, as if he would take it well at our hands to be made a Pack-horse at every turn to bear all our execrable burdens, and were ( as *David* speaks ) such Psalm. a one as our selves, to favour evil courses, or else to own them as his offspring. 50. 21.

Which made *Dionysius* the elder conclude Sacriledge to be no sinne, when he had rob'd the Temple at *Locri*, because the Gods seem'd ( as it were ) to smile upon the action, in giving them fair Winds and Weather, both in their voiage thither and return back again.

*Videtis ( inquit ) quam prospera navigatio à Diis immortalibus detur Sacrilegis. Valer. Max. lib. 1. cap. 3.*

But, as it was a great blasphemy ( sayes one ) for the Devill to personate God, when he

*Sr Franc. Bacon Esq. say 3.*

would

would be *similis Altissimo*; so is it greater to make God personate the Devil. And

yet this he doth, that makes God patronize his evil, because he prospers in it; for this brings in God saying,

*Prosperum scelus virtus vocatur. Sen. trag. in Herc. fur.*

That he will be like

the Prince of Darknesse, and makes the Holy Ghost to leave his Dove-like shape, and come only to us in the form of a greedy Raven or Vultur.

2. As our prospering in worldly things swells us up too high with an opinion of our own Goodnesse, and makes us think better of our selves then is meet; so also doth it on the other side lift us up too farre with thoughts of evil towards our brethren, and make us think worle of them, and the wayes of God they walk in, then

we should, by charging them as utterly deserted of God, because we see not now the same hedge of Gods favour about them as heretofore we did,

*Adversa res etiam bonos delectant. Salust.*



did, but the stakes that then prop'd them up, are now thrown away as uselesse and unserviceable. Whereas Afflictions on this hand are every way as temporary and transient, as Prosperity was on the other; and being so, must needs be as a broken reed, or a reed of *Agypt*, wherewith we cannot exactly measure Gods Temple, nor the spirituall estate of his Children.

It was a hard stumbling-block to the Prophet *David* for a time, when he sayes that his feet were almost gone, and his foot-<sup>Psal. 73.  
ver. 2.</sup> steps had well-nigh slipt, upon his sight of the wickeds prosperity; untill he went in to the Sanctuary of Gods Word, where he learnt to settle his wavering and distrustfull thoughts: for there he saw that notwithstanding his outward afflictions, that God held him up under that fore<sup>ver. 23.</sup> temptation with his right hand; and would (in opposition to transitory goods, which are the proper blessings of the wicked, because they have no others but these to trust unto) guide him with that which should infinitely exceed them, to wit, his Counsell here, and his Glory hereafter.

And it was the great question so much agitated

agitated betwixt *Job* and his Friends ; Whether those dolefull changes that befell him were the cognizance of his insincerity to God , and of Gods disfavour to him upon it, yea or no. His Friends taking advantage upon his present weaknesse and distemper, maintain it strongly against him in the affirmative, that they were: untill at length God himself steps in to the rescue

of the weaker side, and makes the conclusion ( as all logicall conclusions do ) to follow the weaker part, determining it for *Job*

*Conclusio sequitur debiliorem partem. Keck. leg. pag. 424.*

against his Opponents in the negative, and telling them, that they spake not of *Job*, nor of his proceedings towards him that which was right. *Job* last. vers. 7.

*Seneca a Stoick Philosopher hath a set discourse to this purpose, Cur bonis viris mala eveniant, why the evils of this life most commonly fall out to good men: and he concludes it thus, That temporall evils*

evils are no sign of  
Gods hatred to them.

For, dost thou think  
( sayes he ) that the  
*Lacedemonians* hated  
their Children, when  
as they experimented

*Namquid tu inuises  
esse Lacedemoniis suos  
liberos credis, quorum  
experiantur indolem  
publice verberibus ad-  
motis ? Non est hoc  
sevitia ; certamen est.*

their disposition to vir-

tue by stripes in publick ? No. So do we  
think Gods children in disfavour with him,  
because he layes here fore blows upon their  
bodies and estates by

evil men, as his rods  
and scourges in it ?

*So Tamerlain the Scy-  
thian was call'd Fla-  
gellum Dei.*

No ; for we see and  
feel many times ( sayes

an experimentall patient of our own well )

Sir I. M.

the deep lines and strokes of Gods hand  
upon us, when as we cannot by our skill  
in Palmestry decipher his meaning in it,  
no more then the *Malteses* could by the  
viper upon Saint *Pauls* hand judge of his  
condition to God-ward.

Acts  
28. 4.

For God sometimes ( that we may not  
thus judge ) inverts humane order, and  
runs out his dealings towards us in the  
ordinary chanel of his universall provi-  
dence,

dence, justice and equity, by which he watters here all alike.

Indeed they may seem ( I grant ) to go counter to our apprehended rules of common right : yet are they alwaies agreeing both with Gods secret and revealed will, though ( like the sunne in its sphear ) not perceptible to us, because too mysterious and dazling : however many pretend to interpret them by a blaze of fire lighted at the naturall pride of their own private spirits, and that dimme twilight of knowledge which is in them ; whenas they are altogether in the dark to the true light of Gods word and works herein.

*Pia Epicteti sententia,  
Non esse omnes Deo ex  
osos, qui ærumnarum  
varietate luctantur, sed  
esse arcanas causas, ad  
quas paucorum potest per  
venire curiositas. Aul.  
Gell. noct. Att. lib. 2.  
cap. 18.*

And here take in the opinion also of *Epictetus* another *Stoick* and Heathen man, which speaks most Christianly to this point, namely, That all are not hated of God, who do wrastle here with variety of Miseries : but that there are with God good causes

causes of it, though so secret that few can reach them.

And therefore, albeit we cannot see how these actings of God may stand with his tender love to his children, and so may conceive an ill opinion of them; yet when we shall think seriously, that Gods thoughts and wayes are not as ours, it will teach us to give them a more favourable interpretation. Isa. 55. 8.

For how dare humane rashnesse (sayes Saint Bernard) reprehend that which it cannot comprehend; in giving demonstrative reason why worldly prosperity should be virtues stepdame, and not her naturall mother!

*Quomodo humana temeritas audet reprehendere quod comprehendere non potest! De Confid. l. 2.*

*Noverca virtutis prosperitas. P. Chrysol. lib. 1. de curial. nugis.*

But (to close up this discourse) you see here by what hath been said, that it is a great errour (howbeit now grown more then popular) to judge of persons and causes by the events, whenas all outward  
F things

*things ( sayes Solomon ) fall alike to all,*

*Ecclesiast.*

*c. 9. ver. 1.*

*See also Mat. 5. 45.*

*He makes his sun rise  
on the evil and on the  
good, &c.*

*neither can any judge*

*of love or hatred by*

*what is before him ;*

*Prosperity and Adver-*

*sity being but separa-*

*ble accidents to them,*

*and no essentiall properties of them, be-*

*cause they are groundd upon worldly things*

*that have so loose and mouldring a foun-*

*dation, as that a man cannot tell con-*

*cerning them what a day may bring*

*forth. Again*

*2. As worldly prosperity swells us up*

*with a high opinion of our own Good-*

*ness above others, so likewise of our own*

*Greatness. And this makes us slight those*

*that are under us, and deal hardly with*

*them, ( as to temporall things, ) which we*

*would not do, if we once consider'd the*

*mutability of it.*

*And therefore if at any time God shall*

*give up unto us those we conceit our ene-*

*mies, to be dealt with ( if we will ) by*

*all harshness and extremity ; yet are not*

*we then to trample upon them in the pride*

*of*

of our hearts, nor to adde more load to that which God hath already laid upon them, but rather to take off from it what we can, and to use them with all gentleness and compassion, with all mildnesse and moderation, as considering our selves, that we are not here to live alwayes as Gods upon earth, the same yesterday, to day and for ever: but what is the bitter cup of their portion to day, may be ours to morrow,

*As the virtue of adversity is fortitude: so is temperance and moderation of prosperity.*  
*Str Francis Bacon, Essays.*

It speaks out but a course and ignoble spirit, to crow and insult over those that are down. The very Hea-

*Faciles motus mens generosa capit.* Ovid.  
*Trist. lib. 3. eleg. 5.*

then thought it so, who had only the glimmering of nature to guide them; much more ought we Christians, whom the Apostle exhorts, that our moderation may be known to all men. That as the Apostle will have his *Corinthians* 4. 5. to use the world with a *tanquam*, as if they used it not; so must they among us, that

*Philipp.*

*1 Cor. 7. 31.*



have wealth, power and authority, to use them, as if they used them not: that so

when they shall fail us, ( as they will ere long, since the wind blows not alwayes out of one and the same favourable quarter ) we may then be able to say with comfort, That we never misemployed those ta-

*The wind goeth towards the South, and turneth about unto the North; it whirleth about continually, and the wind returnes again ( sayes the Preacher ) according to his circuits. Ecclesiastes 1. 6.*

lents of Gods outward favour to us unto the pressure and destruction of our brethren, but only to their relief and preservation.

Vers. 4.  
5. and 6.

The Prophet *David*, in his tenth *Psalme*, speaks of some, who *through the pride of their countenance do not seek after God, neither is God in all their thoughts. But their wayes are alwayes grievous; they puffed at their enemies, and say in their hearts, they shall never be moved, nor be in Adversity.*

And such were the *Babylonians*, who ( besides their barbarous cruelty to the *Israelites*

*raedites* under captivity) added this above all, that they scoff'd and jeer'd at them in their miseries, with *Sing us now one of the songs of Sion.* So also were the *Edomites* *vers. 7.* who cryed over *Jerusalem* in the day of her visitation, *Rase it, rase it even to the foundations.*

The School-men say *Irrisio* is *mortale peccatum* in the Agent: Sure I am, it is *mortale supplicium* in the Patient; for *Ego illam animum irridere me ut sinam?* (sayes he in the comedy;) *satius est mihi quovis exitio interire.* Terent. in *Andria.* Psal. 137. 3.

And were we sure that the sun of our earthly Happinesse would alwayes stand still in this our *Gibeon*, it may be we might take liberty to do the like, and think we did well in it too. But when as we come to consider seriously, that there is no Solstice here upon earth, but so soon as the Sun is come to his furthest Summer-point in our Horizon, it is then presently verticall, and turning again to make Winter-weather with us, how will this assuage that swelling of pride that is within us, and make us humble?

Bucholz. chronol. pag.  
669.

To this purpose there  
is a memorable histo-  
ry of *Caganus* King  
of the *Huns*, unto  
whom *Theodorus Me-*

*dicus* being sent in an embassy from *Mauri-*  
*tius* the Emperour, to divert those swarms  
of people wherewith *Caganus* at that time  
threatned to storm the Empire, he apply'd

*Vid.* Herodot. *hiss.*

himself to him in these  
words; *Audi, Caga-*  
*ne, utilem narratio-*

*nem Sesostris, &c.* Hear, sayes he to *Ca-*  
*ganus*, a profitable narrative of *Sesostris*  
King of *Agypt*, who being lifted up too  
high with his great Successes against his  
enemies, caus'd four Kings taken prisoners  
to draw his triumphall Chariot, wherein  
one of them look'd back with smiles to the  
wheel of the Chariot, and being demanded  
his reason for it, answered; That he  
smiled to see the spोक of the wheel  
now at the top, to be presently at the  
bottom; and again that which is now at the  
bottom, to be by and by at the top. The  
very hearing whereof did so mollifie, and  
keep down the haughty princes spirit, that

it

it drew him a little to forbear his acts of hostility against the Emperour.

And from this to-  
pick also of volubility, *Idem hister. lib. 1.*  
did *Crasus* draw an  
argument to dissuade

*Cyrus* from his intended inroad into *Scythia*, For if thou didst lead ( sayes he ) an  
immortall army, then is there no need for  
thee to ask my advice in it ; but if thou  
dost acknowledge thy self a man, and a  
leader of mortals, then think that there is  
a wheel of humane affairs that turns about  
continually, and suffers nothing here below  
to stand long upon the same bottom.

But this advice of *Crasus* took no place  
with *Cyrus* : If it had, he would have  
kept himself ( as the *Tortoise* doth ) *intra*  
*testudinem*, within his own shell, within  
his own dominions, and not have cause-  
lessly usurp'd upon the rightfull possessions  
of others to his own destruction ; for see  
the issue and event of it.

Even that God who is infinite in his  
Wisdom, and terrible in his Power and Ju-

Psal.

138. 6.

stice, He that resists the proud, and looks  
upon them as farre off;

*Alios in cladem meri-  
tam precipitavit indig-  
ne aucta felicitas. Boer-  
de Consol. philos. l. 4.  
prof. 6.*

He ( I say ) made the  
pride of Cyrus serve  
as a snare to take him-  
self in, and to work  
his ruine : for he was  
no sooner entred *Scy-*

*thia*, but he found by sad experience how  
unconstant the world was, not looking now  
upon him with that smiling aspect it did  
before; but the wind was now in another  
quarter, and ( as the Wise man sayes of  
Riches, that *they make themselves wings and  
fly away*, ) so did his former prosperity be-

Prov.

23. 5.

*Consule Justin. hist.  
lib. 1.*

take her self now to  
her wings, and flew a-  
way, his whole army  
being quite defeated,  
and himself slain by

*Tomyris Queen of Scythia.*

A good example to make the secure  
wretch look about him, and to pull down  
the high looks of the proud.

And therefore when ever any flushing  
of pride begins to rise within thee, and

to

to bud forth, as it is in *Ezekiel*, into violence, and oppression of others, then think thou hearest some Monitor calling unto thee, as King *Philip's* Page did to him, *Memento te esse mortalem*, remember that thou art mortall: so, remember that thou art changeable as well as others, and this will be an excellent means to keep it in.

*Ezek.*  
7. 10.

*Curt.*

For tell me, would *Cyrus*, think you, have invaded *Scythia*, had he thought so sad a fate would have attended him in it?

Or would *Pharaoh* have oppress'd the *Israelites* so much, had he thought that God would have tumbled him up and down so much as he did, from one plague to another, and at last made the sea his champion to revenge their injuries upon him?

*Exod.*  
5. chap.

Or would *Joseph's* brethren have persecuted him as they did, if they had thought he should afterwards have been lord over them?

Or the *Gileadites* have expelled *Jephtha*, had they known he would have been such a shelter against a storm, and of such use unto them against the *Ammonites*?

*Judg.*  
chap. 11.

Or ( to say no more ) would *Darius* have

have

*The Birth of a Day, or,*

have call'd *Alexander Philip's* boy in derision of him, had he known that he should have been conquered by him?

No; Little do proud men think that the water which is now in the float, will presently be in the ebbe; and that the spोक of the wheel which is now at the top, may quickly be at the bottome: and then he that is the greatest now among us, may come (how soon he knows not) to stand in need of the meanest creature whom he now despises.

*Sapienter omnes con-  
srahant vento nimium  
secundo turgida vela,  
Hor. carm. l. 2. od. 19.*

It is wisdom then  
for every Christian,  
whenas he is at the  
top of the wheel, and  
may lord it over those  
that are beneath, yet

not to overlook them with a scornfull eye,  
but to let down his spirit, and ( as the A-  
postle exhorts us ) to condescend to men of  
low degree: For one scale is not alwayes  
in depression. No; This were *dura infelicitas*,  
a very hard and high measure of infelicity.  
Neither is the other alwayes in elevation:  
This were *felicitas miseranda*, a happinesse  
to



to be pitied. But the alternate wave of the beam keeps them both in awe, and especially the proud person, who seems unto me as a bird tied to a string, which if it fly too high, the hand draws in the string and pulls it down again. And so if we shall let out our spirits too high with pride, God hath then a line of vicissitude in his hand to pull us in at his pleasure.

The Prophet *David* said in his prosperity, that he should never be moved, his mountain was made so strong; yet God did but hide his face from him a little, and he was troubled. Psal.  
30. 6.

Naturally then we are too apt to know no measure in a high fortune; but (as a person of Honour and Piety in this nation said) Although in the

heat of summer we easily believe there will come after it a cold season of frost and snow: yet are we so stupid as in Prosperity not to consider of Adversity, though  
the

*Res secunda non habent  
unquam modum. Sen.  
in OEdip.*

*The Lord C. in his 74  
meditat.*

the one be as successive as the other. And this makes us to exalt our selves so much above all that is called God. That as it is observable touching the book of *Esther* ( which is nothing else but a Declaration of acts done in reference to the Greatnesse, Power and Glory of *Ahasuerus* the *Persian* Monarch, as to the principall instrument of them ) that in that whole book the name of God is not so much as mentioned at all : So doth it also commonly fall out, that while we are here in the ruffe of our worldly Glory and Prosperity, we seldome or never speak of God, and as seldome think of him, but set our selves up in his room, as *Nebuchadnezzar* did, who spake too big, and too much of himself, saying, *Is not this great Babel that I have built for the*

*house of my Kingdome, by the might of my power, and for the honour of my majesty ?* As the fly said in the Apologue when it was got up to the top of the wheel, See what a dust I make ! So, see what a dust makes

*Dan. 4. 30.*

*Quam magnam vim  
pulveris excitavi ! Æ-  
top. fab. pag. 62.*

makes this poor Worm, what a *Mying* there is with him in the height of his pride! nothing but *my* Kingdome, *my* Power, and *my* Majesty: but as for God, *Ne gry quidem*, There is not a word of him; He is not in all his thoughts.

Erasm. Adag. pag. 614.

And therefore how soon the house of his Kingdome fell upon his head, yea how short-liv'd the might of his power was, and the honour of his majesty, you may see by the next verse, where it is said, That while the word was in the Kings mouth, there fell a voice from heaven saying, O Nebuchadnezzar, *to thee be it spoken, Thy Kingdome is departed from thee.*

The world then may well be compared to the sea of glasse which Saint *John* saw in his vision, *Revelat. 4. 6.* and there be also, that from the resemblance of the one to the other, interpret it thus. For

See his Conc. funeb. in obit. Doctoris Featxi.

First,

First, It resembles the sea either for its ebbing and flowing : or else for the sudden change of it : for

*Nunc Arato aequore  
blanditur mare : nunc  
fluctibus inborvescit.  
Boet. de Consolat. Phi-  
losoph. lib. 2. prof. 2.*

how soon is the face of the sea alter'd? In one and the same hour ( it may be ) thou mayest see her smiling upon thy vessel, and

frowning too; playing with it, and swallowing it up. *Noli*

*Sen. de tranquill. ani-  
mi. Eodem die quo tibi  
luserant navigia, sor-  
bentur.*

*igitur* ( sayes the Moralift ) *tranquillitati ejus credere. i. e.* Do not therefore trust too much to her smooth

and calm looks; *in hoc enim momento mare evertitur*, for in one moment doth she appear wrinkled with billowes, and turns about from a calm unto a storm.

*We say therefore of glasss usually, that it stands in harms way; and some melancholy persons have conceited their bodies to*

Secondly, It resembles also glasse, and that either for its brittlenesse, because nothing is sooner broken : or else for its  
slip-

be of a glassy substance, and would not let any man touch them for fear of breaking. See Burton's Melancholy.

slipperinesse, because he that walks upon glasse can have no sure footing; and therefore for any man to presume upon the stea-

dinesse of it must needs be very dangerous.

Godwin Rom. Antiq. lib. 2. S. 3. cap. 1. & Erasmus. adag. pag. 105.

That as the ancient Romans used to distinguish their dayes into *Dies albi* and *Dies neri*, white and black dayes: so doth God,

and there is no man but hath the later of these as well as the former, his black as well as his white dayes.

Oh the madnesse then of wicked men, who are alwayes plotting against the righteous, and gnashing upon them with their teeth! *At ridebit Deus*, sayes David, But <sup>PSAL.</sup> God shall laugh at them for it: and he <sup>37. 12.</sup> gives this reason vers. 13. *because he sees that their day is coming. i. e.* he sees clearly that their black and dismall day is coming upon them, though themselves will not

not see it through the pride and security of their spirits; yea, and he knows also punctually when it will be : though we know it not, for though to day may be fair and shining, yet may to morrow be dark and tempestuous with them; Since we know not what a day may bring forth.

*Use 3.*

Last of all ( because I am loth that my sun should set in a cloud; ) The consideration of this point

may serve as a good antidote against despair in an afflicted condition; or as a cordiall to stay up our spirits in the saddest and most distressed times, and to teach us patience and contentednesse in them : that so as in prosperity we should not say, we shall never be moved, so neither in adversity, that we shall never be deliver'd ; when we shall consider, that what weight of affliction soever we ly under, is not of a continuant, but

*Nemo desperet meliora  
lapsus ---prohibet Clo-  
tho stare fortunam, Sen.  
Thyest. trag. 2.*

of a changeable nature. And to this end

*Non si male nunc, &  
olim sic erit. Horat.  
lib. 2. ode 10.*

we

we

we have the sure staff of Gods promise unto his children to lean upon, as in the tenth chapter to the *Hebrews*, where he sayes thus, *Yet a little*

*while*, or rather as it runs in the *Greek*, yet

Μικρὸν ὅσον ὅσον, Heb. 10. 37.

how very very little

whiles, ( with a dou-

ble diminutive ) *and he that shall come, will come, and will not tarry.* And in the pre-

cedent verse he tells them, they have need of patience, that they may receive this promise. And in the twelfth chapter to the

*Hebrews* the Apostle takes up an exhortation to it from the Wise man, and makes a consolatory use of it to his *He-*

Prov. 3. 11.

*brews*, withall taking them to taske for their forgetfulnesse of it; *And ye have for-*

Heb. 12. 5.

*gotten the exhortation which speaks unto you, as unto children: My sonne, despise not*

*thou the chastening of*

*the Lord, nor faint, or*

*be not broken in mind,*

( as others translate it )

*when thou art rebuked*

Ne animo frangitor;  
sic Bz.

*of him. For we had ( sayes he ) the fa-*

*thers of our flesh, who verily chastened us*



See the 9.  
and 10. ver.  
ses. *a few dayes after their own pleasure, and we were patient under their rod, and gave them reverence, but God a few dayes only, for our profit. Shall we not then be much rather in subjection to him who is the father of spirits, and live?*

Thus when *Boetius*, that Christian Consul and Martyr at *Rome*, was wrongfully deprived by *Theodoricus* of his Honours, Estate and Liberty, Philosophy brings in what we call Gods providence, comforting him in these words;

*Rotam meam volubili  
orbe semper verso, in-  
fimis summa, summis-  
que infima mutare gau-  
dens. Quid igitur a-  
nimo contabescis, &c.  
Boet. de Consol. lib. 2.  
prof. 2.*

I turn about my wheel continually, and delight to tumble things upside down: why then doth thy heart shrink within thee, when at this changeablenesse of mine is cause enough for thee to hope

for better things?

And so also, when many of our brethren were heretofore in exile for their Religion in *Queen Marie's* dayes, what (I pray)  
did

did that Jewell of our  
Church comfort them  
with, but only this,

*In Juelli vita.*

*Hæc non durabunt, ætatem* These will  
not endure an Age? as indeed you know  
they did not, her reign being not full out  
six years time.

And with the same consideration also  
should we cheare up our selves now un-  
der that black cloud  
that hangs over the  
Church, that it will  
not endure an Age,  
but be as *Ephraim's*  
righteousnesse was, e-  
ven like the morning cloud, or as the ear-  
ly dew that passes away.

*Non semper imbres nu-  
bibus hispidos manant  
in agros. Hor. lib. 2.  
ode 9.*

*Hos. 6. 4.*

To this end, it will not be amisse to note,  
how the afflictions of Gods people in the  
Scripture, are run out not by any long tract  
of time, as by an Age, Year, Moneths  
Week or the like; but by the shortest  
measures that can be, as by a Day:  
now a Day (you know) holds not long,  
but is quickly gone, even as a flying bird,  
or a poast that runneth by. And this good

*Hezekiah* calls the time of *Sennacherib's* rage against *Judah*, a Day of trouble, *Isa. 37. vers. 3.*

Or if this be not enough, you have them then contracted within a lesser room, and measur'd only by a Night, which is no more but the dark side of a naturall day, and therefore is a great deal shorter. And this made the Prophet *David* say, *Psal. 30. vers. 5.* That *heavinessse may endure for a night, but joy cometh in the morning.* The time then that heavinessse shall endure to the Godly can be but a Night at the longest, but whether it shall be so long or no, the Prophet is very uncertain and unsatisfied, for which cause he expresses it here with a *May be, Heavinessse may endure for a night.*

But if this expression be not full enough to set forth the brevity of them, our *Saviour* doth it then by an Hour, which is shorter yet, and but the four and twentieth part of a naturall Day; for so he calls the time of his persecution by the High Priests and Elders of the people, Their *hour,*  
and

and the power of Darknesse. Luk. 22. 53.

Or, if this be yet too long a space to set forth the brevity of their afflictions, and to give a through Comfort to Gods people, their little continuance is then express'd by a Moment, which I am sure is short enough; so you have it *Isa. 54. vers. 7. For a small moment* (sayes God to his Church) *have I forsaken thee, but with great mercy will I gather thee: And again vers. 8. In a little wrath I hid my face from thee for a moment, but with everlasting kindness will I have mercy upon thee.*

Or last of all, if any time can be shorter then this, it must then be the present time; yet such are the sufferings of Gods children, in Saint Pauls account, but the *Sufferings of the present time, Rom. 8. 18.* and a shortertime then

this there cannot be.

For as the *French* our neighbours are said to be for their inconsideratenesse,

*Animalia sine praterito & futuro*, Creatures that have respect neither to time past nor time to come: so may we say

*Howell* in the life of  
*Lewis* the thirteenth.

of the present time, That it is as short a measure as can possibly be imagined, having in it nothing either of time past or future, the first of the two being dead already, and the later of them being not yet born unto us. And yet we see here for all this that Saint Paul, when he had cast up the account of all which he suffered in the cause of Christ, how he reckons and concludes it to be only the suffering of the present time, and not worthy to be compared with the glory that shall be revealed.

Ecclesiast.

c. 11. v. 4.

*He that observes the wind (sayes Solomon) shall never sow, and he that observes the clouds shall never reap. Such are our Troubles, such our Afflictions, which although they blow strong against us, yet like some high and mighty wind, they will not hold; yea though they fall upon us as thick as hail, yet are they not so fix'd for ever, but a change shall come. which should make us in any temptation to despair and distrust of Gods providence, check and chide our spirits, as the prophet David did his with that oburgation, (which*  
for

for the remarkableness of it is thrice repeated, in the two and fortieth and three and fortieth Psalms; ) *Why art thou cast down, O my soul? and why art thou disquieted within me? Still hope in God; for I shall yet praise him, who is the health of my countenance and my God.*

Psal. 42.  
vers. 5. and  
11. Again  
Psal. 43.  
last verse.

Scaliger tells us of one *Palavicine* an Italian, and kinsman of his, that had in one night his hair metamorphosed from black to white: And I apply it thus, That although now Gods people may ly, as the *Israelites* did, among the pots, (to use the Prophets words,) and be like some Scullion sullied and black'd with the burning coals of Affliction; yet may one day of Gods favour to us work a great alteration with us, and put such a candy of Prosperity upon us, as that we shall be, as it is there

In lib. 18.  
subtil.

Psal. 68.  
vers. 13.

And therefore, as *Jobs* resolution was, to wait all the dayes of his appointed time, untill his change should come; so should every good man wait upon God all the dayes that he shall be pleased to lay trouble

Job 14.  
vers. 14.

*Accepimus peritura  
perituri: quid que-  
rimur? Ad hoc institu-  
ti sumus. Sen. lib. de  
provid. c. 6.*

ble upon him, whe-  
ther immediately by  
himself, or else me-  
diately by the hands  
of evil men as his in-  
struments in it; as  
knowing that it is ap-

pointed but for a little while, at the most  
but a *biduum* or a *triduum*, and then a  
change shall come, and bring him delive-  
rance from it.

Joel  
2. 32.

Psal.  
125. 3.

Hof. 6. 2.

*For in mount Sion and in Jerusalem  
there shall be deliverance, as the Lord hath  
said: neither shall the rod of the ungod-  
ly alwayes lye upon the back of the righ-  
teous: but after two dayes he will revive  
us, and the third day we shall live in his  
sight.*

*Wherefore seeing we are compass'd about,  
(as the Authour to the Hebrews speaks)  
1. 2. and 3. with such a cloud of witnesses, let us run  
on with patience the race that is set before us,  
looking unto Jesus the beginner and finisher  
of our faith, who for the joy that was set  
before him, endured the crosse and despi-  
sed the shame. Yea let us consider him that*  
en-



endured such contradictions of sinners, that  
so we may not be faint and weary.

And now Comfort Jerusalem (saith my Isa. 40.  
God) yea comfort her at the very heart, <sup>1, 2.</sup>  
and tell her that her sinnes are pardoned,  
and her warfare is accomplished. For the  
Lord knows, sayes Saint Peter, how to <sup>2 Pet. 2.20</sup>  
deliver the godly out of temptation, and to  
make a way for them to escape: That as  
the sufferings of Christ in them do abound,  
so hath God many wayes to make their <sup>2 Cor. 1.5.</sup>  
consolations abound also. If the Devil and  
his Engineers have *Mille nocendi artes*, a  
thousand wayes to hurt and destroy them,  
God will either find or make as many  
wayes to preserve them: whereof some  
he will have to be more secret and under  
ground, others again more open and ob-  
vious to the eyes of the world; as either  
by restraining the fury and malice of their  
persecutours, and stopping their mouthes,  
that they shall not hurt them, as he did  
the mouthes of the Lions from hurting Da-  
niel; or else by taking them off by his de-  
stroying hand of judgement in the full car-  
reer of their pride, as he did Pharaoh, An-  
tiochus,

*The Birth of a Day, or,*  
*tiochus, Herod, Agrippa, Julian the Apo-*  
*state, and many such like; or if none of*  
*these wayes, yet by ingratiating them, and*  
*giving them favour in the sight of their e-*  
*nemies, as he did the Israelites in the eyes*  
*of the Egyptians.*

And as God knows *how* to deliver the  
 godly, so also *when* to do it; and a great  
 deal sooner it may be then they ex-  
 pect, even within the space and  
 turning about of one day:

Since none of us know  
 what a day may  
 bring forth.

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*Tri-uni Deo Gloria.*

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